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THE
Romish Ecclesiastical
HISTORY
 OF
LATE YEARS.

BY
RICHARD STEELE, Esq;

Suis & ipsa Roma Viribus ruit.

Hor.

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TO THE

Right HONOURABLE

THE

Lord *FINCH*.

MY LORD,



HIS First Part of
a Narration, to
which I have gi-
ven the Title of a *Ro-
mish Ecclesiastical History,*

A 2

is

The Dedication.

is only an Account of some Collateral and Contemporary Circumstances, and Secret Passages, join'd to an Account of the Ceremony of the last Inauguration of Saints, by his Holiness the Pope.

It displays the Utmofst Abuse of Christianity, and that to the moft Fantaftical Degree. After the See of *Rome* has ufurped the Dominion over the whole Earth, it goes on to Difpofe of Heaven

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ven also, and to Name the Inhabitants of those Blessed Mansions. These She employs to receive the Importunities of Mortals, before they come at the Almighty. Is this for His Ease who is All-Sufficient, for His Information who is Omniscient? Gross! Prophane! Ridiculous!

This Account gives us a lively Idea of the Pageantry used in that Church, to strike the Imaginations of the Vul-

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gar ; and needs only to be repeated, to give every Serious Man an Abhorrence, as well as Contempt of their Idolatry.

I take the Liberty to Address it to Your LORDSHIP, in regard that You are by Birth, and Imitation of Your Predecessors, obliged to exert a Firm and Unshaken Zeal to our Church, which is reformed from such Absurdities, and retains every Thing that is Consistent with Gravity, Good Sense, True Religion, Virtue and Piety. Descriptions

ptions wherein Men, dedicated to the Service of God, bear a Part, are never to be made to the Derogation of such his Servants, except in Cases wherein they apparently abuse that Respect which the Laity have for them, as Conductors to a better Life, to serve their own Power, Vanity, and Ambition in this. When that happens to be the Case, it is our Business to Obviate such Injuries in the First Attempts of Imposing them on Mankind. For we neg-

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lect our Duty to Heaven, when we permit its Interests to be prostituted to Ends unworthy. For this Reason, I dare acknowledge that any Power, affected by Clergymen, above what the Laws of our Country allow them, or Independent of the Sovereignty of it, is to me *Popery*. I cannot think the Endeavour at Temporal Power from the Service at the Altar, a less Guilt, than building a false Superstructure upon that Foundation, which only can
be

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be laid for Spiritual, and Holy Purposes.

Your Noble FATHER has in all his Actions maintained so unbyassed an Affection to the Church of *England*, that to His Zeal, more than to that of any other Man, it owes the Inhibition, That any who Dissent from Her shall bear Office in these Realms. None can desire more, who do not think it reasonable that they should also be excluded from Property, and deprived of Life
it

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it self for Non-Conformity.

I have often asserted, that they who affect professing their Zeal for the Church on all Occasions, reduced themselves to an Absurdity, and betrayed the Weakness of their Cause, when they ranked his LORDSHIP among those whom they call *Whigs*. By this One Circumstance they acknowledge, it is not Care of Religion, I say, it is not Respect to Religion, or
to

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to the Persons of Clergymen, but joyning in a Combination with the least known for Vertue and Piety among them ; and adding the Cry of the *Church* to their Common Projects for Power and Domination; which constitutes those (whom they call) Churchmen.

YOUR LORDSHIP has too good a Discerning to want that these Things should be pointed to You, and it is to the Frank Spirit of
Men

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Men of Your Age and Abilities among the Nobility and Gentry, we must owe the Amendment of such Inveterate Evils.

I Congratulate Your LORDSHIP upon the Early Conspicuous Figure You make in the Business of the Nation ; and doubt not, but You will every Year of Your Life give New Testimonies of Your being a True Son of the Church of *England*, and an Exemplary Patriot to Your Country. The

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The Noble Motive which First produced Your Natural Eloquence, was what should be the Great Purpose of that Charming Force in all who are blessed with it, the Protection of the Oppressed ; and I doubt not, but Your future Conduct will be agreeable to the Manner of Your setting out, to the Nobility of Your BIRTH, the Dignity of Your own Good Sense, and the Service of Mankind in all their True Interests both Religious and Civil.

This

The Dedication.

THIS ADDRESS is made to
You, in Acknowledgment of
late Favours to me ; and to
desire the Continuance of
Your Good Opinion and
Friendship.

I am,

MY LORD,

Your Lordship's most Obliged,

Most Obedient,

And most Humble Servant,

Richard Steele.



T H E

P R E F A C E.

TH E following Leaves are professedly design'd to expose the Prophanation of True Religion, by the Artifices of the Church of Rome ; and the Ambition of all Men, in other Communities, who make a False Zeal for Religion, their Tool, to work their Way to such Ends as Religion most abhors.

As a Poem begins with some Business of Importance , and engages the Reader's Curiosity , to know the Cause which brought the Heroes of the Fable into the Incidents first presented to him ; so does this History , for the like Reason , take
its

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its Rise from the Consummation of Religious Imposture, a Canonization of Saints.

It is possible, future Parts of this Work may let us into the several Gradations, by which the Pontificate, from less Deceits, grew up into this undisguiz'd and open Oppression, upon all Common Sense. In the mean time, whoever will read that Admirable Scheme, and System of Christian Morality, the Sermon on the Mount, wherein there is nothing urged, but from the Force of Reason and Natural Justice; will be amazed to see the pretended Followers of the Sacred Person, (who declar'd himself at that Time) move by Arts which are directly Opposite to his Institution. He will be under very much Temptation, from an impartial View of what our Saviour commands us to Shun, and the Bishop of Rome has from time to time Pursued, to Pronounce that Prelate, The Antichrist.

After the Account of the Canonization, I have, in the Appendix to this Little Piece, added Matters, which I think may highly conduce to the Service of the Pro-

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Protestant World. As, in Numb. I. A List of Societies, made up of Persons of each Sex, not only stol'n from our Nation against our known Laws, and superstitiously immured, to the Loss of People; but also others, of Great Merit, and Excellent Talents, initiated and improved in all the Arts and Sciences, with an obstinate Prejudice to employ them to the Subversion of the Present Constitution of their Country: These Produce as regularly, as our Universities Supply our Church and State with Defendants, Constant Adversaries against them. We may add to this, (which, upon Reflexion, will not appear a Trifle) that in their Nurseries are educated accomplish'd Women, who can use the Charms of their Sex, for the Promotion of their Church, and can Shine in Courts and Conversations, with Arts much superior (and vitiously used with Absolution) to those of our Protestant Ladies; whose Highest Good Character and Praise, are confin'd to the Cares and Interests of Their Own Families.

In Numb. II. are set down the Fees of his Holiness's Chancery; by which, the Reader will find, the Power of the Keys, is a Scriptore full of Cash.

[a]

Numb.

Numb. III. is a Bull of the Pope's in 1357, given to the then King of France; whereby the Princes of that Nation have receiv'd an Hereditary Right, to Cheat all the rest of Mankind; and from which the Reader cannot but make to himself the following Inferences.

1. 'Tis plain here, that no King of France need stand to any Oath, any longer than it is for his Interest; if He can get a Confessor, to Commute for the Breach thereof.

2. He can't fail of such a Confessor; since it is at his Choice; to take what Presbyter he pleases, out of the whole Body of the Clergy, for his Confessor.

3. That the greater Bigot he is to the Papal Authority, with more Ease to his own Conscience, he may trample upon the most Sacred Oaths, and most Solemn Covenants.

4. That the Dissolving the Principal Band of Human Society and Government (Oaths) is an easy Consequence of the Doctrine of a Fulness of Power, (whereever that be thought to be lodged) to Absolve from Crimes committed, and to dispense with God's Laws.

5. That

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5. That to Grant such a Power, before the Oath is taken, is a sore Temptation to Take the Oath with a Design of Breaking it.

6. That there is no possible Security, in any Treaty, with Persons who think themselves thus Privileged.

Numb. IV. is a Translation of a Pope's Speech, in Approbation of the Murderer of a King. The Oration is vehement; and the Successor of St. Peter differs very much from Him, who writ the Epistles, which are in the Hand of every Protestant; whom I would desire to judge of that Speech, by the Rule of the following Verses, in the Second Chapter of the First Epistle General of his Pretended Predecessor.

Submit your selves to every Ordinance of Man, for the Lord's Sake; whether it be to the King, as Supreme, or unto Governors, as unto them that are sent by him, for the Punishment of Evil-doers, and for the Praise of them that do well. For so is the Will of God; that with Well-doing ye may put to Silence the Ignorance of foolish Men.

As free, and not using your Liberty for a Cloak of Maliciouſneſs, but as the Servants of God. Honour all Men. Love the Brotherhood. Fear God. Honour the King.

These Words, I think, are spoken with a Calm and Diſinteresteſt Spirit; and cannot, without being ſhameleſſy wrested, be made injurious to Civil Right.

Numb. V. leads to a Collection of Tenets and Poſitions, which deſtroy the Tranquillity of Civil and Domeſtick Life.

In Conſequence of ſuch Principles and Poſitions, the moſt Execrable Conſpiracies have been form'd, and Murders committed. Arden, Somervile, Parry, Squire, Lopez, and others, attempted at ſeveral times the Life of Queen Elizabeth: Faux, Garnet, Cateſby, and their Fellow-Conſpirators, that of King James the Firſt, the Nobility, and Chief of the Gentry at once. King Henry the III^d of France, was murder'd by Jaques Clement; Henry the IVth, by Ravillac; and Don Carlos, the Son of Philip the II^d of Spain, by the Monks of St. Jerome. Not to mention Later Acts of the Diſciples of ſuch

such a Master, the Pretended Successor of the Blessed Apostle St. Peter, who left this indispensible Precept with his Followers,----But let none of you suffer as a Murderer, or as a Thief, or as an Evil-doer, or as a Busy-Body in other Men's Matters. 1 Pet. iv. 15.

I propose these Advertisements, rather as Preservatives to our selves, than Motives to inflame Men against the Persons of Roman Catholicks. There are, I doubt not, many among them, who are as much Enemies to the Pope's Usurpations upon Civil Rights, as in other Communions, Wise and Thinking Men, are wary of being deluded by the Artifices of Ambitious Clergymen in their own Church. Such Honest Papists, are not intended to be mark'd out for Observation, but to their Advantage: And, to be free, it is not intended by this Work, to Expose only the Romish Clergy, but also such as are unworthy to be of the Number of our own; and that for the same Reason, Because they advance Tenets, destructive of the True Interest of Human Society.

It cannot well be imagined how the Cardinal Gualtieri should be so much Master of some Rash and Pernicious Assertions of our

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English Divines, except we may suppose, that the Missionaries are watchful amongst Us, to have translated into Italian, or French, a Pamphlet call'd, A New Catechism, with Dr. Hicks's 39 Articles: In which, the Reader may find the Main of what the Cardinal brings out at the Masquerade, relating to the Advancement of Ecclesiastical Power. Now I am on this Subject, to bring it home to our selves, I shall take the Liberty to recommend the Englishman, Numb. 6. wherein, I think, the Epistle of Theophilus Deacon, touches happily enough the present Circumstances of our Clergy, and the Behaviour of the Laity towards them; but will not forbear to recite from thence the following Paragraph.

I cannot on this Occasion enough applaud a very Excellent Treatise, called, The 13th Chapter to the Romans, vindicated from the abusive Senses put upon it: By a Curate of Salop. That Ingenious Author falls into this Expedient to examine the Pretensions of forming Schemes of Power from the Authority of the Scripture: He supposes all the different Forms of Government, which are now in the World, had been in Being when the 13th Chapter, so Fruitful of Poli-

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Politicks, was written; and Unanswerably proves, that the said Chapter would have disturbed not One of them: Nay, so far from it, that it would have made the Subject of any One of these Governments so much the better Subject to that State, whatever it should be, by becoming a Christian. When the Curate has cleared this Point, he has this close, plain, honest, and comfortable Doctrine. He shews us, that the 13th Chapter to the Romans, requires of no People, any more Submission to the Higher Powers, than the Laws of their several Countries require: That it exacts no other Obedience than the Laws exact: That it forbids no other Resistance, than the Laws of that Country forbid: And that it damns no Man, for making such Resistance, as the Laws of his Country allow him to make, be it more or less. And after all this, says the Honest Curate, I have the Presumption to say, that there is not a better Subject in all the Queen's Dominions than I am: I tell my People that She is the Lord's Anointed; that She possesses the Throne, as well by the Act of Settlement, as by an Hereditary Right, as being the Daughter of King James; the Title, and the

Hopes of the *Pretender* (be they what they will) having been extinguished by an *Act of Parliament*; so that no Body can or ought to come between the *Crown* and *Her*. I shew them moreover, that to preserve the *Protestant Religion* (which would be utterly subverted, should any *Papist* come to Reign over us) an *Act of Parliament* has quite cut off the *Hereditary Right* of more than *Twenty* several People, (all of them *Papists*) to settle the Crown upon the *House of Hanover*, and given to them (as long as they continue *Protestants*) an *Hereditary Right* also. I tell the People also, that Government is *the Ordinance of God*, so Beneficial to the World, that, without it, they could not live in Peace, nor have any Property, nor enjoy any good Thing of this Life; nor call either House or Land, or Meat or Drink, or Cloathing, *their own*; but that every Thing would be taken from them, by such as were Cunniger, or Stronger than they: And that they cannot Love or Thank God sufficiently for such a Blessing, as secures all others to them.

Whoever the Curate is, this Work may give him Comfort, and Pleasure in Articulo Mortis;
be

he deserves to be had in everlasting Remembrance for this Honest Acknowledgment, in an Age wherein Slavish and Destructive Doctrines are preached up in his Name, whose Yoke is easy, and whose Burden is light. But the Truth is, if Men can bring their Fellow Subjects to believe they themselves are Independent of the Sovereignty; and that the same Sovereign has an unlimited Power over all others; they are in a very good way of passing their Time very agreeably, and driving, fleecing, and devouring Us their Flock, as they think fit. But it is the Duty of every Honest Man who professes himself (though unworthy) a Christian, to vindicate that Character from such Guilt and Imposture; and oblige all who wou'd make their Fortunes by Sacrificing the Liberty of their Country, to search other Writings than the Holy Scriptures for Arguments to support their Iniquity. Fury and Nonsense mingled in a Pulpit, with good Lungs, and Haughty Gesture, will pass upon the Vulgar: But must disparage the Order with all Good and Reasonable Men. Heav'n be thanked, we have Great and Learned Divines, whose Exemplary Vertue disappoints, and atones for the Mischiefs, which wicked superficial Creatures, crept into their Order,
endea-

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endeavour to bring upon us. But say they, there are Enemies to the Church, who make it their Business to lessen the Reputation of Clergymen. If there are Men who delight in reviling, and disparaging the Clergy; must they return that Language? Should a Virtuous Woman hear she was abused at Billingsgate, and instead of neglecting such vile Offenders, take Coach immediately; call for the Scolds who had traduced her, and in Defence of her Reputation, return the very Terms in which she was Abused, what Figure wou'd a Lady of so tender and impatient Reputation make; or what would the Standers-by think of her Innocence and Purity?

All I contend for, and will contend for to my last Breath, is, That the Clergy have nothing to say to us concerning Government, but as other Men have it, from the Laws themselves: And while they are pleased to be with Relation to their Fortunes, on the same Foot with us, and Stand and Fall with us like Brethren, as Protestants and Englishmen, May God Avenge the Injury done to his Ministers, upon him who shall meditate any Thing to their Disadvantage, in the most minute Circumstance.

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T H E

Ecclesiastical History

O F

Late Y E A R S.

 HAVE long consider'd the State of these Realms, with Relation to the Unhappy Divisions and Animosities among the Subjects of them, with great Concern; and have sincerely thought, I could lay down Life it self, to cool their Rage, and reconcile their Differences; but have found, it is impossible, by any Thing of which I am capable, even to obtain a Patient Hearing from any, but those already of the same Opinion with my self. For

B

this

this Reason, I have determin'd to carry it as merrily as the best of them, and indulge my self in Good Days, while they last.

IF some merry Fellows, who have the best Opportunities of Knowing, do not believe there is any Danger approaching; why should not we be as Gay as they are? And if they think there is, why should not we Innocent Men be in as good Humour before it happens, as they are, who are bringing it to pass upon themselves and their Country? I speak of the *Jacobites*, and the Friends of the *Pre-tender* to Her Majesty's Dominions.

To take off the Chagrin which Dabbling in Politicks naturally brings upon People, I receiv'd some Papers into my Hands, which I had directed a Capable Person to Translate into *English*; which is the Second Language it has been turned into, since it was first publish'd to the World. It was some Months ago put into my Custody, as a great Curiosity in *High-Dutch*, and a Thing very fit to fall under my Consideration, in the Character under which I then writ. I have been highly delighted with it; and shall be very well pleas'd, if the Thoughts which rose in
my

my Mind upon Reading it, may be as diverting to the rest of my Countrymen, as they were to my self. I shall set them down in the same artless manner that they occur'd ; so that, I hope, what is wanting in Elegance and Stile, will be made up in Plainness and Truth.

THE Title-Page, which is almost as long as any other in the Book, is as follows.

A Particular Relation of the Canonization of St. Pius V. Late Pope, of the Dominican Order ; St. Andrew Avellino, of the Order of the Theatines Regular ; St. Felice da Cantalice, first of the Order of the Franciscan Capuchins, and afterwards a Profess'd Minorite ; and St. Catherine of Bononia, of the Order of St. Clare. With all the Circumstances that occur'd before, at, and after it : And more particularly in the Consistory, May the 22d. 1712. held for that Solemnity : Perform'd by his Holiness Pope Clement XI. Dedicated to the High and Illustrious Senate of the City of Bononia : By Luca
B 2 *Anto-*

Antonio Cracas. *Done from the Italian Manuscript at Rome into High-Dutch, and printed at Frankfurt on the Mayn, 1712.*

IT is pity we have no Account of the Thanks of the High and Illustrious Senate of *Bononia*, to *Luca Antonio Cracas*, for the Introduction of so many Saints, with whom they were before unacquainted : And I do not doubt, but the Reader will be highly satisfied, that he deserv'd at least something equivalent to the Honour of Knighthood amongst us, for the Importation into that their City, of so great Examples to the Gentry, and at the same time Four New Holidays to the Common People.

BUT my Author begins his Lofty Narration,

CH A P

C H A P. I.

A MONG the many Extraordinary
 Gifts with which it hath pleased
 Almighty God to enrich his Church here
 on Earth, none are to be held in a higher
 Regard than her Sanctity and Miracles,
 which eminently distinguish her from
 all those pretended Churches, that have
 separated from her, and present her to us
 in her genuine Lustre and Beauty. And
 this her extraordinary Sanctity, is not
 only deriv'd to her from her most
 holy Sovereign Christ Jesus, and her
 constant Confession of his pure undefi-
 led Faith, or the truly Christian Lives
 of her Holy Professors ; but there have
 in all Ages appeared some among them,
 of more exalted and heroick Virtues,
 shining like heavenly Lamps in the San-
 ctuary, and exerting themselves in such
 extraordinary Operations, as at first
 Sight appear more than Natural, and
 have been universally allowed to be Mi-
 raculous. For this Reason, the *Roman*
 Pontiffs have from Time to Time, after
 long and faithful Examinations of the
 exemplary Holiness of their Lives, and
 the clearest Proofs and Attestations of

' their respective Miracles (having first
 ' implored the infallible Light of the un-
 ' erring Spirit of God, both by private
 ' Prayers, and publick Acts of Devotion)
 ' added them in a most solemn Manner to
 ' the Number of the Saints ; to the end
 ' that God may be glorified in his Ser-
 ' vants , his Church adorned with new
 ' Lights , his faithful Followers encoura-
 ' ged by such bright Examples of Perfe-
 ' verance and Perfection ; and that all
 ' such as are floating on the tempestuous
 ' Seas of Heresy and Infidelity, may di-
 ' rect their Eyes to those heavenly Guides,
 ' and be conducted by them to that Har-
 ' bour where only they will find their
 ' Peace and Salvation.

' MY present Design is to give the
 ' Reader a short, but true, Account of an
 ' Act of Canonization , lately perform'd
 ' by his present Holiness Pope *Clement*
 ' XI. A Solemnity, which for the Circum-
 ' stances of its Pomp and Magnificence,
 ' is not to be equall'd by any that have
 ' been performed on the like Occasions.

' ON the 12th of *May*, 1707. a gene-
 ' ral Congregation to confer upon the
 ' Rights of the Church , having been
 ' sum-

‘ summoned by the Pope’s Order, where-
 ‘ in Cardinal *Pamphilio* required their Ap-
 ‘ probation of the Miracles wrought by
 ‘ *Andrew Avellino*, of the Order of the
 ‘ *Theatines*. These Miracles were Eight
 ‘ in Number ; of which, after a full and
 ‘ serious Disquisition the Three following
 ‘ were solemnly ratified and confirm’d by
 ‘ the general Consent and concurrent Votes
 ‘ of the whole Congregation, *viz.* The
 ‘ Third, which was the First in Order, be-
 ‘ ing a Cure performed on the Person of
 ‘ *Jacob Giovio*, who was miraculously re-
 ‘ stored to the entire Use of his Limbs by
 ‘ the said *Andrew Avellino*, tho’ his Sinews
 ‘ had been shrunk, and a deadly Palsy had
 ‘ seized one Side of his Body. The next
 ‘ was the Fourth in Order, namely, the
 ‘ healing a dangerous Wound *John Bat-*
 ‘ *tista Corrizo* had receiv’d in his Head ;
 ‘ and that without the Appearance of the
 ‘ least Mark or Scar. The last was the
 ‘ restoring *Scipio Arleo*’s Child to its Health,
 ‘ by curing it of a great Bruise in its Fore-
 ‘ head, and of a wry Neck.

‘ As these Miracles were the Fruits of
 ‘ his most Exemplary Piety, and Heroick
 ‘ Virtues, the Holy Assembly being au-
 ‘ thorized to it by the Consent and Dire-

ctions of his Holiness, declared, that in
 Conformity, to the Customs of the Holy
 Roman Church, and by the Authority
 of the same, the fore-named *Andrew A-*
vellino might and ought to be deemed a
 Saint, and be canonized accordingly.

THE most noble Senate and State of
 Bologna, having likewise in a submissive
 Manner desired of his Holiness, by their
 Envoy Count *Philip Aldrovandi*, the Ca-
 nonization of *Catherine de Bologna*, of
 the Order of *St. Clare*, and heretofore a
 Sister in the Convent of the most Holy
 Corps of Christ, belonging to the said
 City; a Decree was published on the
 17th of *May*, in the Year 1707. viz.
 containing, That whereas Eight Mira-
 cles wrought by the said *Catherine*, were
 proposed to be examined, and approved
 by the Congregation; it was thereby de-
 clared and adjudged, that the Sixth and
 Eighth should be ratified and confirm'd;
 The Sixth being the sudden Cure of *Ju-*
stina de Calacini, Sister of the said Or-
 der, in the said Convent, who had lost
 the Use of her Hand, by means of a
 Sprain, for the Space of Nine Months
 together, and was miraculously restored

to

' to it, by the fore-mentioned *Catherine*,
 ' after the Physicians had declared, that
 ' all natural Means were ineffectual. And
 ' the Eighth being the momentary Cure
 ' of *Maria Gelthbruda dei Gbirardelli*,
 ' who having for Two Months together
 ' languished under a lethargical Distemper,
 ' which was judged incurable by all the
 ' Physicians, who had been summoned to
 ' her Assistance, was miraculously restored to
 ' her former Health by the said *Catherine*.

' ON the 8th of *May*, 1709. a like
 ' Resalt or Decree was publish'd concern-
 ' ing the Canonization of the Blessed *Fe-
 ' lice de Cantalice*, of the Order of the
 ' *Capuchins*; containing in Substance, that
 ' whereas *Innocent X.* of blessed Memory,
 ' did on the 6th of *Febr.* 1652. confirm
 ' and approve the Third Miracle of Seven
 ' then proposed to the Congregation;
 ' which was the said *Cantalice's* giving in-
 ' stant Ease to a Lay Brother of the same
 ' Order, called *Carlo du Todi*, who was
 ' afflicted with intolerable Pain in his
 ' Knee: And whereas Two other Miracles
 ' had been propos'd to his Holiness, in an
 ' Ecclesiastical Assembly, held for that
 ' Purpose on *Jan.* 31. 1708. whereof the
 ' first

' first, which was wrought on the Body
 ' of a Child called *Leopoldo Francisco de*
 ' *Tozzi*, who was cured by the said *Can-*
 ' *talice* of a malignant Fever, and an In-
 ' flamation in the Lungs, after he had
 ' been given over by all his Physicians;
 ' his Canonization was likewise decreed
 ' by the said General Chapter, which had
 ' been summon'd for the said Purpose.

' ON the 4th of *August*, 1710. being
 ' the Festival of the glorious Patriarch St.
 ' *Dominic*, the Canonization of *Pius V.*
 ' of blessed Memory, and of the Order of
 ' *St. Dominic*, was solemnly promulgated
 ' at the instant Request of the most Reve-
 ' rend Father *Antonio Cloche*, General of
 ' the said Order, containing in Substance,
 ' that of the Five Miracles wrought by
 ' the said *Pius*, which had been proposed
 ' to the Holy Assembly, the 16th of
 ' *May*, 1705. the first of those Mira-
 ' cles, which was the Cure of a Girl,
 ' who had been 10 Years afflicted with
 ' the Palsy in one of her Knees, which
 ' was attended with a great Pain and Lame-
 ' ness: And the Fourth, which was the
 ' said *Pius's* delivering a Woman of a
 ' Child, after it had lain several Days dead
 ' in

‘ in the Womb ; and thereby delivered
 ‘ her from an inevitable Death ; had been
 ‘ maturely examined and approved in the
 ‘ Ecclesiastical Assembly.

‘ THE 22d of *May*, 1712. was ap-
 ‘ pointed for the Canonization of the
 ‘ Saints above mentioned ; it being the
 ‘ Festival of the highest and greatest My-
 ‘ stery of the Church, the Holy and Un-
 ‘ divided Trinity. Accordingly the Pope,
 ‘ by a printed Order, signed by Signior
 ‘ *Candida Casena Canonico*, his Holiness’s
 ‘ Master of the Ceremonies, summoned a
 ‘ Consistory to be held on *Wednesday* the
 ‘ 20th of *April*, wherein Cardinal *Adda*
 ‘ in the Presence of his Holiness, having
 ‘ first discoursed on the Lives, Vertues, and
 ‘ Miracles of the Persons above mentioned,
 ‘ gathered the Votes of the Assembly,
 ‘ who unanimously agreed to the Question
 ‘ proposed for their Canonization.

‘ ON *Saturday* the 23d of the said
 ‘ Month of *April*, the said Assembly was
 ‘ held in the Royal Hall of the Palace of
 ‘ the *Vatican*, whither his Holiness was
 ‘ carried, having a Red Cap on his Head,
 ‘ and a Golden Mitre, being accompanied
 ‘ by 22 Cardinals all in dark colour’d,
 ‘ or Purple Caps. As soon as his Holi-
 ‘ ness

ness had ascended the Throne, and receiv'd the usual Reverence from the August Assembly, Signior *Marcellino Lorro*, Consul of the Assembly, set forth the Virtuous Life and Miracles of Pope *Pius the Fifth*, at the same Time desiring his Canonization; as did Signior *Philippo Sacripante* desire that of *Andrew Avellino*. This was done on their Knees, and Signior *Christophero Batelli*, Secretary of the Foreign Priests, did in the Pope's Name make the following most Excellent Answer, which for its great Sense and Eloquence, deserves to be recorded, and transmitted to late Posterity.

THE Desires of those who have requested the Canonization of the late Pope *Pius the Fifth*, and *Andrew Avellino*, have been highly acceptable to our most August Pontiff, who hath graciously accepted the Prayers of those Orders to which they heretofore belonged, as well as of such Pious Princes as have joined their good Offices in the same Behalf. And certainly, if ever *Europe* stood in need of the Protection of the Princes inhabiting the Heavenly *Jerusalem*, it doth more especially do it at this Time, when the several Nations of it are in
 Hosti-

' Hostility with each other, to the Effu-
 ' sion of so much Blood, and the Desola-
 ' tion of so many Countries and King-
 ' doms. May those departed Souls, who
 ' are now fixed in a State of immutable
 ' Happiness in the Church Triumphant,
 ' cast an Eye of Compassion on that part
 ' of it that is Militant here below, and
 ' Intercede with the God of Mercy in
 ' our behalf, that it may please him of
 ' his Goodness to break the Bow, destroy
 ' the Arms, and burn the Shields of the
 ' Mighty ; that so the whole State of
 ' *Christendom* may be restored to a settled
 ' State of Peace and Tranquillity. And
 ' since these Holy Men were so acceptable
 ' to God in their Generation, we have
 ' just Grounds to hope, that through their
 ' powerful Intercession, he will be per-
 ' suaded to avert his Judgments, and be
 ' graciously reconciled to us his afflicted
 ' Servants. But since according to the
 ' Ancient and Laudable Constitutions of
 ' the Holy See, no Affairs of so Weighty
 ' and Important a Nature, were ever un-
 ' dertaken before a Blessing was implored
 ' from him, who Reigneth and Governeth
 ' in Eternity with his Saints in Heaven ;
 ' his Holiness, the Pope, admonishes every
 ' One

‘ One from the bottom of his Heart, to
 ‘ give himself up to Prayers, Fasting,
 ‘ Alms, and other Acts of Devotion, in
 ‘ order to obtain the Divine Assistance on
 ‘ this Occasion ; and his Holiness, will in
 ‘ a deliberate Manner, demand the Opini-
 ‘ ons of his Reverend Brethren, the Car-
 ‘ dinals of the *Roman* Church ; as also of
 ‘ the several Patriarchs, Arch-Bishops and
 ‘ Bishops, Inhabiting this City ; to the End
 ‘ no Requisites may be wanting to so Great
 ‘ and Solemn an Undertaking.

‘ NOT only their Eminencies the Car-
 ‘ dinals appear’d in this Assembly, but the
 ‘ *Protonotarii* of the Bishops, the Pope’s
 ‘ Consuls, the Ecclesiasticks of the Apo-
 ‘ stolick Chamber called *Votari* ; the *Sig-
 ‘ natura*, and *Abbreviatori*, with all the
 ‘ Consuls of the Consistory, together with
 ‘ the Secretary of the same ; the *Promo-
 ‘ tore de la Fide*, and all other Officers,
 ‘ used to be called hereunto, were Sum-
 ‘ moned to appear in their Choir Caps ;
 ‘ as were likewise *Seigneur Scotti*, Gover-
 ‘ nor and Underchamberlain of *Rome* ;
 ‘ the Princes of the Throne, the Guardi-
 ‘ ans of the City, the Ambassadors of the
 ‘ above mentioned Cities, and the Master
 ‘ of the Sacred Palace.

AND

' AND whereas the Pope himself, was
 ' not wanting in his great Zeal to implore
 ' the Divine Assistance, so did he not omit
 ' to admonish his Flock thereto ; nor ac-
 ' cording to the Ancient Practice and Cu-
 ' stoms of the Church on the like Occa-
 ' sions, to have recourse to publick Pray-
 ' ers, Processions, and Supplications ; and
 ' to the End the Concourse of the Faith-
 ' ful might be more General, and Nume-
 ' rous, his Holiness promulgated a Pardon
 ' or Indulgence of Thirty Years, to all
 ' such of both Sexes as appeared on the
 ' Fast of *St. Mark* in the Morning, and
 ' Join'd in the Procession, beginning at
 ' the Church Dedicated to that Saint, and
 ' ending at the *Vatican*, or visited one or
 ' the other of the said Churches, there to
 ' pray his Divine Majesty to assist his
 ' Holiness with his Enlightning Spirit on
 ' so Solemn an Occasion, and incline the
 ' Hearts of all Christian Princes to a Firm,
 ' and Lasting Peace ; and grant his Holi-
 ' ness those Divine Gifts and Graces, as
 ' are necessary to the well Governing of
 ' the Catholick Church.

' ON the 28th of *April*, a Second Con-
 ' sistory was Summoned and Held in the

' same Manner as the former, to which his
 ' Holiness went accompanied by 21 Car-
 ' dinals ; and in which, *Vincentio Amatori*,
 ' Consistorial Consul, requested the Cano-
 ' nization of *Felice de Cantalice* ; as did
 ' likewise the Consul, *Jacob Sardini*, that
 ' of *Catharine de Bologna* ; whereupon the
 ' above named *Seignior Batelli*, the Pope's
 ' Secretary, Answer'd as followeth.

' His Holiness, our Lord the Pope,
 ' hath with a Gracious and Joyful Heart,
 ' receiv'd your most humble Request, made
 ' in behalf of *Felice de Cantalice*, and *Ca-
 ' tharine de Bologna* ; for as their exem-
 ' plary Lives, extraordinary Merits, and
 ' convincing Miracles, clearly shew what
 ' Honours they are to expect in Heaven,
 ' whose Glory is thus Manifested on Earth ;
 ' his Holiness further conceiveth, that the
 ' Publication of this Heavenly Denization,
 ' will not only redound to the Honour and
 ' Dignity of the Church, but also to the
 ' Edification of all faithful Christians, who
 ' will be hereby incited to imitate their ex-
 ' cellent Virtues, and be encouraged by
 ' their Example, to fight under the Ban-
 ' ner of Christ with equal Strength and
 ' Fervour of Faith, till by the Divine As-
 ' sistance, they are brought to enjoy a
 ' Glorious

' Glorious Immortality in a blessed Society
 ' with those Saints, which ought to be
 ' the principal Aim and Desire of all Chri-
 ' stian People. And since the Constituti-
 ' ons of the Church require, that nothing
 ' of this Nature shall be undertaken, with-
 ' out a due Invocation first made to God
 ' for the Assistance of his Divine Spirit ;
 ' his Holiness directs you seriously to ap-
 ' ply to him with Fasting and Prayer, and
 ' other publick Acts of Devotion, which
 ' ought in the most Religious manner to be
 ' perform'd by you all upon this Occasion ;
 ' that the Presence of the most High may
 ' manifestly shine forth in such your pub-
 ' lick Acts of Faith and Devotion, to the
 ' Confusion of Human Understanding, the
 ' blind Guide of Schismatics.

As to the other Duties requir'd upon
 ' the Occasion ; 'tis expected you will con-
 ' sult your Reverend Brethren, the Cardi-
 ' nals of the Holy Roman Church, her
 ' Patriarchs, and the Archbishops and Bi-
 ' shops residing in this City, in the Assem-
 ' blies to be called for that Purpose ; that
 ' every thing may be done with the great-
 ' est Solemnity, and to the Edification of
 ' the Publick.

‘ THE Assembly being in this manner
 ‘ dissolv’d, his Holiness declar’d a Plenary
 ‘ Absolution and Indulgence to all such
 ‘ Faithful Christians of both Sexes, as
 ‘ should Fast on *Wednesday*, *Friday*, and
 ‘ *Saturday* ; viz. the 4th, 6th and 7th of
 ‘ *May*, and Confess, and Receive the Sa-
 ‘ crament in the same Week, and Visit
 ‘ (Once at least) One of the Churches
 ‘ above-mention’d, and assist in the Pro-
 ‘ cession of the *Hostia*, to intreat his Di-
 ‘ vine Majesty, to inspire His Holiness with
 ‘ his Holy Spirit, and assist him with his
 ‘ Heavenly Aid, in the Great Affair before
 ‘ him.

‘ AT the same time, he authorized the
 ‘ Fathers Confessors to make a Commuta-
 ‘ tion with their Penitents, who were not
 ‘ in a Condition to perform the Good
 ‘ Works prescrib’d ; viz. such as are in
 ‘ Captivity, or under any bodily Infirmi-
 ‘ ties. For this Purpose, the *Hostia* was
 ‘ expos’d in the Church of St. *John* of
 ‘ *Lateran*, from the First of *May*, till
 ‘ *Tuesday* at the Hour of the Conventual
 ‘ Mass ; and in the Church of St. *Peter*,
 ‘ from the same Hour on *Tuesday* the 3d,
 ‘ till *Thursday* the 5th ; and in the Church
 ‘ of

of *St. Mary Maggiore*, from *Thursday*, till the Hour of the said Mass on *Saturday*.

AND that his Holiness might give an Example of Pure Devotion to all his Loving Subjects, he resolv'd to be carry'd on the First of *May*, the Day before the Absolution, from the *Vatican*, to Visit the Church of the *Lateran*: And since it was highly reasonable, that the most Reverend Head of the Church should be attended thither by the Chief Members of it, the following Order was publish'd, as a due Notice to all their Eminencies the Cardinals.

ON Sunday next, being the First of May, at the 20th Hour, his Holiness proposeth to go from the Vatican to Visit the Lateran Church, there to implore the Divine Benediction on the intended Canonization of the Blessed Pius V. Andrew Avellino, Felice de Cantalice, and Catherine of Bologna. Of this the Cardinals that intend to be there are requir'd to take Notice; especially such as are desirous to partake of the

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Abso-

Absolution, which is then to be granted. They are to repair thither in their little Cardinal-Cloaks, and Red Caps; and on the Three appointed Fast-Days, to be cloath'd in Purple, as well within, as without their Houses.

IT is the known Practice of the Church of Rome, to send into all Parts of the Habitable World, Persons whom they call Missionaries, to propagate Her Opinions and Doctrines. Over such Missionaries preside proper Principals, to whom they are accountable. By this means his Holiness is Master of the Secret of Foreign Princes and Potentates: And I have receiv'd by a very Great Hand, out of a Learned Nobleman's Library, Minutes of the Cardinal *Gualtieri*, who, you must have heard, has been for some Time (by the Appointment of the *Pretender*) Guardian and Protector of the *British Nation*.

IT is, it seems, the Ancient Usage, that just before the Great Acts of Canonization, the Provincials Principals (or whatever the Examinants of Missionaries are call'd) should make an Oration in *Ca-*

merâ Obscurâ, that is to say, in the Secret Chamber, or Cabinet; setting forth the Progress, which the Diligence and Care of his Under-Officers have made in the Propagation of the Faith.

I HAVE by me many Pieces, which regard all the several Nations and Countries of *Europe*; but having determin'd to pass my Life within the *British* Dominions, as long as they are wholsome for Honest Men, I have been Curious only in Secrets which concern'd the Place of my own Abode.

IN the Evening before the above-mention'd Advancement of Saints, every Man having his Choir Cap in his Pocket, at a Cabinet Council of Cardinals, his Holiness present; the Cardinal *Gualtieri* having bless'd himself Three times, and been Once bless'd by the Pope, gave the following Account of the *British* Nation, and the Hopes he had conceiv'd of their Conversion, or rather Return to the Holy See.

May it please your Holiness,

AS I have the Honour to be appointed by the Holy Ecclesiastical Chair, which you fill with Infallible Sanctity, and have such your Ecclesiastical Authority underwritten by my Master, who holds the same from your Holiness; Permit me, according to my Duty, to represent to your Holiness the State of Affairs in *Great-Britain*.

THEY are, as my * Brother *Ottoboni* has observ'd, extremely divided in their Affections and Interests; and give way to the Church of *Rome*, not out of any Zeal which they have for Her, but the intestine Jars and Dissentions under which they labour, divert their Minds from their Danger in general, and allow them to fear nothing, but from each other. I take upon me to say, that, tho' I cannot affirm I have introduc'd the *Roman-Catho-*

* *Ottoboni* had spoken just before concerning the English.

lick Truth, I have gone some Length in Working up an Implicit Regard to the Word CHURCH, without affixing any certain Idea to it, and Pursuing it with the utmost Heat and Rage, without Examining into the Truth or Merit of the Cause before them.

To put this Matter in a proper and intelligible Light, we must look back upon the prevailing Humour amongst the *English* for many Years past, upon the happy Restoration of *Charles II.* to those his Dominions. The just Abhorrence which all good and sober Men of Rank and Condition had for the Sectaries and Enthusiasts, who had caused the Rebellion, transported the younger and more lively part of their Families and Dependancies, to a sort of Vanity of distinguishing themselves from such unaccountable Zealots, by a quite contrary Extreme. Thus because the Round-head, or *Puritan*, would pray in Publick, speak of God and a new Light on ordinary Occasions; in opposition to him, the *Cavalier* thought himself obliged to Swear as loud as he Canted; and to be as Loose and Prophane, as the other was Precise and Superstitious.

THE libertine Humour and Example of the Court, gave such Encouragement to this natural Bent of the gayer Gentry, that the most Lewd and Abandon'd of both Sexes, provided they heartily hated a *Presbyterian*, were esteemed Professors and Patrons of Loyalty and Religion : They who drank deepest, talkt loudest, had least Charity, and most Fury, were the Men in Fashion. From this modish Contempt of Hypocrisie and Fanaticism, it came to pass, that the Drunkards and Debauchees, being very innocent of the other Imputations, brought the Mention of the Church into their Riots ; and by the same prevailing force of Custom, into their very Passions and Sentiments. The Roundhead grew in the same manner extreamly apprehensive of what they called the Whore of *Babylon*, the Scarlet Whore, and the like bugbear Names, with which (forgive the Mention) their Sectaries scare their senseless Followers from the holy See.

May it please your Holiness :

FROM these two sorts of People, the *Roundheads* and *Cavaliers*, are descended the Parties which are now call'd the *Whigs* and the *Tories* : The Former, have their Mouths
always

always full with the Word, *Liberty*; and are in constant Apprehension for their Civil Rights, without so frequent mention of their Religious, as is agreeable to good Policy. The Latter, recommend themselves, by appearance of less interested Spirits, and seem to place their Happiness and Glory, in the Greatness of their Prince, joining to it an inseparable Regard to the Church.

THESE Parties are at endless and irreconcilable Variance: The *Tory* accuses the *Whig* of a Design to subvert the Monarchy of ENGLAND; the *Whig* tells the *Tory*, his utmost Endeavour is to introduce absolute and despotick Power in the Sovereign, and destroy the Liberty of the Subject. Certain it is, that neither of these Men aim directly at the Ills of which they accuse each other, that is, they do not design the Abuse of those Sentiments which they profess; for the *Whig* does not aim at *Republicanism*, nor the *Tory* at *Slavery*; but it has been ever observed, that from Aversion to each other, each shuns the opposite Character, till he is reduced to an Absurdity in the prosecution of his own Principles.

I WOULD willingly, most Holy Father, be very clear in this Point; I say therefore, the *Whig* pushes for Liberty, till he stumbles upon Common-Wealth Principles; t'other for Monarchy, till he has almost courted Arbitrary Power. Neither, that they affect the Abuse of their own Principles; but from their Hatred to each other, they hurry to their undoing their own Way, but grow Friends again when they have carried it to such a Degree, as that they must be reconcil'd, or perish in good earnest.

THE Clark of the Holy Slipper came in here, and admonished his Holiness, that * *Signior Sacripante*, and *Signior Marefcott*, desired he might not sit long, but consider that he was to go through great Fatigues in the Inauguration of the new Saints; the Assembly thereupon, pulled out their Red Caps, and having put them on with both Hands, the Clark of the *Obscura Camera*, pronounced the Church dismissed; and his Holiness having given the Company an Indulgence to pass the following Night their own way, the Council broke up.

* *His Holiness's Physicians.*

C H A P. II.

‘ **T** H E ensuing *Thursday* being As-
 ‘ cension Day, his Holiness re-
 ‘ paired, with his usual Retinue, to St.
 ‘ *John de Lateran*, where when he had
 ‘ perform’d his Devotions, he publicly
 ‘ pronounced his Blessing from his Throne
 ‘ to the People. From thence he went
 ‘ to visit the Church of St. *Mary Maggi-*
 ‘ *ore*, where the *Hostia* was expos’d, his
 ‘ Holiness being accompanied thither in
 ‘ his Coach, by the Cardinals *Acciajoli*
 ‘ and *Spada*, and followed by the whole
 ‘ Spiritual Assembly. They were re-
 ‘ ceiv’d at St. *John de Lateran* by Car-
 ‘ dinal *Ottoboni*, Arch-priest of that
 ‘ Church; and as that Day happen’d to
 ‘ be the Anniversary of Pope *Pius V.* his
 ‘ Holiness order’d himself to be carried to
 ‘ the Grave of the said *Pius*, as well to
 ‘ testify the Honour he had for his Me-
 ‘ mory, as to invoke his Assistance on so
 ‘ extraordinary an Occasion, when he was
 ‘ preparing to add him to the Number of
 ‘ the

‘ the Saints, and thereby augment his
 ‘ Praise and Glory here upon Earth.

‘ An innumerable Concourse of People
 ‘ had assembled in that Church, in order
 ‘ to partake of the Spiritual Treasure.
 ‘ Great Numbers of the Religious of all
 ‘ Orders were to be seen, to the greatest
 ‘ Edification of the Faithful ; but those
 ‘ of *St. Dominic* made the finest Figure :
 ‘ Those Fathers had visited the Three
 ‘ Churches for several Days together in a
 ‘ solemn Procession, in which they were
 ‘ accompanied by the most Reverend Fa-
 ‘ ther *Francisco Antonino Cloché*, to the
 ‘ great Edification of the People.

‘ ON the 6th of the same Month, the
 ‘ first Committee of the Consistory was held
 ‘ in the Ducal Hall of the *Vatican*, at
 ‘ which his Holiness appeared in a plain
 ‘ Habit, and a Crimson Atlas Choir Cap,
 ‘ and the Cardinals hereafter mentioned in
 ‘ Purple Caps of Camolet, who together
 ‘ with the most Reverend the Patriarch,
 ‘ unanimously gave their Votes *seriatim* in
 ‘ Writing, and subscribed with their
 ‘ Names

Names to the Canonization of *Pius V.* late Pope, into the Hands of Signior *Colicola*, instead of Signior *Inghirami*, Secretary of the Holy Rituals; and then standing up and uncovering themselves, declared the same *Ore Tenus*; which done, they sat down and cover'd, while the Reverend the Archbishops and Bishops declar'd theirs in like Manner, every one making a Speech upon the Occasion, and bowing before and after it; and when this Ceremony was over, they rose up all together, and stood in their Places: While his Holiness declared his, with a suitable Harangue, to whom the whole Assembly with the greatest Reverence attended.

THE Cardinals, Archbishops, and Bishops, that gave their Votes, were as followeth.

Acciajoli, Spada, Marescotti, Astalli, Panciatichi, D'Adda, Del Verme, Ferrari, Sacripanti, Spinola, Paolucci, Astalli, Corsoni, Gualtieri, Parracciani, Tremouille, Fabroni, Pamfilio, Ottoboni,

ni, *Eicchi*, *Barberini*, *Altieri*, *Colonna*,
Grimaldi, and *Albani*. But the Cardi-
nals *Carpegna*, *Negroni*, *Aquaviva*, and
Vallemani, not being there, sent their
Votes.

THE most Reverend Assessors pre-
sent,

Ludovico Pico, Patriarch of *Constan-*
tinople; *Gio. Patrizio*, Archbishop of
Seleucia; *Philip Anastasio*, Archbishop
of *Sorrento*; *Ferdinand Nuzzi*, Archbi-
shop of *Nicea*; *Peter Marcellino Corra-*
dino, Archbishop of *Atena*; *Nicolas Car-*
raciolo, Archbishop of *Capua*; *Domini-*
cus de Zauli, Archbishop of *Theodosia*,
Vicegerent; *Alexander Bonaventura*,
Archbishop of *Nanzianzen*, Almoner;
Sinibaldo Doria, Archbishop of *Patrasso*;
Gio. Franciscus Nicolai, Archbishop
of *Cartagena*; *Antonius Fonseca*, Bishop
of *Tivoli*; *Philip Michel Elli*, Bishop of
Segni; *Vincent de gl. Atti*, Bishop of *Or-*
viato; *Sebastian Pompilio Bonaventura*,
Bishop of *Montefiascone è Cornetto*;
Lamberto Ledrou, Bishop of *Porfirio Sa-*
cri-

' *crista* ; *Charles Maigrot*, Bishop of Co-
 ' none ; *Fabrizio Pignatelli*, Bishop of
 ' *Lecce* ; *Lorenzo Ghirardi*, Bishop of Re-
 ' conati ; *Bernardo Maria Conti*, Bishop
 ' of *Terracina* ; *Lewis Anselmus Gualtieri*,
 ' Bishop of *Neroli* ; *Prospero Marefoschi*,
 ' Bishop of *Cerene*.

' THE most Reverend Assessors ab-
 ' sent,

' *Marco Bali Sennock*, Patriarch of Con-
 ' stantinople Armeno, *Onofrio Constantino*,
 ' Archbishop of Greece ; *Gio de Lerma*,
 ' Archbishop of *Manfredonia* ; *Gioseppe*
 ' *Crispini*, Bishop of *Amelia* ; *Alexander*
 ' *Organi*, Bishop of *St. Severin* ; *Vincent*
 ' *Vecchiarelli*, Bishop of *Sutri* and *Nepi*,
 ' *Fabius Manciforte*, Bishop of *Gubbio* ;
 ' *Gio Battista Bassi*, Bishop of *Anagni* ;
 ' *Marc Antonius Cernevix*, Bishop of *Mi-*
 ' *nervino* ; *Victorius Felix Caucci*, Bishop
 ' of *Fondi* ; *Octavius Spader*, Bishop of
 ' *Affisi* ; *Onofrio Eliseo*, Bishop of *Bagna-*
 ' *rea* ; *Franciscus Saverio Guicciardi*, Bi-
 ' shop of *Narni* ; *Bernardino Recchi*, Bi-
 ' shop of *Aquapendente* ; *Sergio Pola*, Bi-
 ' shop of *Famagosta* ; *Nicolas Maria Te-*
 ' *deschi*, Bishop of *Lippari* ; *Antonio Vai-*
 ' ta,

‘ *ta*, Bishop of *Parenzo* ; *George Catta-*
 ‘ *neo*, Bishop of *Vigevano* ; *Joseph Guer-*
 ‘ *ra*, Bishop of *Alatri* ; *Joseph de Carolis*,
 ‘ Bishop of *Aquino* ; *Matthew Gagliani*,
 ‘ Bishop of *Sora* ; *Giocchino Stefano*,
 ‘ Bishop of *Armeno Catolico* ; *Anastasio Sa-*
 ‘ *far*, Bishop of *Merdin* ; *Gregorio Gesuè*,
 ‘ Bishop of *Jerusalem* ; *Anastasio*, Bishop
 ‘ of *Cesarea* in *Palestina* ; *Basilus Isach*,
 ‘ Archbishop of *Ninive* ; *George Benjami-*
 ‘ *ni*, Bishop of *Eden* ; *Gregory*, Archbi-
 ‘ shop of *Edeffa* ; *Timoteo Carnuch*, Arch-
 ‘ bishop of *Mardin*.

‘ ON this Occasion were likewise pre-
 ‘ sent, the Apostolical Protonotaries, of
 ‘ whom Signior *Sonnino* was appointed to
 ‘ make an Instrument of the Canonization ;
 ‘ and Signior *Nicola Faccovacci Procura-*
 ‘ *tor Fiscali* of the Pontifical Chamber,
 ‘ and Signior *Prioli*, and *Anfaldi*, antient
 ‘ Assessors in the Pontifical Court, were
 ‘ sent to require it of him : With these
 ‘ went Signior *Lamberti* Promoter of the
 ‘ Faith, and the Secretary of the Assem-
 ‘ bly of Church-Rites, all covered with
 ‘ the Caps they usually wear at the Pon-
 ‘ tifical Worship.

‘ ON the 9th of the same Month, and
 ‘ in the same Place, was held the Second
 ‘ Committee ; wherein the Canonization
 ‘ of *Andrew Avellino* was unanimously con-
 ‘ sented to ; and the Votes of his Holiness,
 ‘ the Cardinals, the Archbishops, Bishops,
 ‘ and the rest, collected and given in the
 ‘ same manner, as for that of *Pius V.* And
 ‘ his Holiness made a most Pathetick and
 ‘ Elegant Speech on this Occasion ; as he
 ‘ had likewise done before in the former
 ‘ Assembly.

‘ ON the 11th was held the Third
 ‘ Committee ; which likewise unanimously
 ‘ agreed to the Canonization of *Felice de*
 ‘ *Cantalice* ; the Votes of the Persons pre-
 ‘ sent being deliver’d as before ; to which
 ‘ was added that of Cardinal * *Imperiali*,
 ‘ who was just return’d to *Rome*.

‘ BEFORE his Holiness thought fit to
 ‘ summon the Fourth Assembly, according
 ‘ to his usual Vigilance, and incomparable
 ‘ Wisdom, well weighing the Consequence
 ‘ of what he was about ; he took the Op-
 ‘ portunity of the approaching Festival of
 ‘ *Pentecost*, or Descent of the Holy Ghost,
 ‘ the Governor and Protector of the Visi-

* The Custom in Protestant Countries of voting to Things
 whereat Persons were not present ; taken from *Rome*.

‘ ble Head of our Holy *Roman* Church,
 ‘ and on that Occasion open’d another Spi-
 ‘ ritul Treasure to the Faithful, in the fol-
 ‘ lowing Words.

‘ W H E R E A S his Holiness, has with
 ‘ the utmost Concern, taken into his Con-
 ‘ sideration, the innumerable Calamities in
 ‘ which *Christendom* has been a long time
 ‘ Involved ; and that there are some whose
 ‘ avowed Designs, are to lessen the Autho-
 ‘ rity of the Holy *Roman* Church, and
 ‘ Defile the Purity of the Catholick Reli-
 ‘ gion, which suffers much through the
 ‘ Wars carry’d on among Christian Prin-
 ‘ ces ; and whereas furthermore, he cannot
 ‘ but observe, how the Catholick Countries
 ‘ are exposed to the Ravages of Hereticks,
 ‘ who omit no Opportunities of spoiling
 ‘ the Lot of God’s Inheritance ; as these
 ‘ Considerations call for the Speedy and
 ‘ Zealous Assistance of all the Faithful in
 ‘ the Church Militant, so his Holiness is
 ‘ endeavouring to obtain the Protection
 ‘ and Assistance of powerful and effectual
 ‘ Intercessors, in the Church Triumphant,
 ‘ by the most Holy Canonization of *Pius*
 ‘ the Fifth , *Andrew Avellino*, *Felice de*
 ‘ *Cantalice*, and *Catharine de Bologna*.

‘ H I S Holiness therefore, in Veneration
 ‘ to

' to the approaching Solemnity, resolves
 ' on the 2d of *Pentecost* in the Morning, to
 ' walk in solemn Proceſſion, accompanied
 ' as uſually, from St. *Peter's* Church in the
 ' *Vatican*, to that of the Holy Ghoſt, or
 ' *di Spirito in ſapia*. For which Reaſon, he
 ' gives a plenary Indulgence and Abſolu-
 ' tion, to all the Faithful of both * Sexes
 ' that ſhall join in the ſame Proceſſion,
 ' having firſt been at Confefſion, or ſhall
 ' viſit either of the two Churches the ſame
 ' Day, or the *Tuesday* and *Wednesday* fol-
 ' lowing; on which days the Hoſt will be
 ' expoſed, and the Aſſiſtance of the Holy
 ' Ghoſt implored for the better Perform-
 ' ance of the great Work in hand, and for
 ' other Affairs of the Church. To this
 ' was added a Diſtribution of Alms, and
 ' the ſame Indulgence to the Nuns † and
 ' Fryars, and to ſuch as are in Captivity
 ' or Priſon.

' THE 18th of *May*, having been ap-
 ' pointed for the 4th and laſt Committee,

* The Abſolution to both Sexes was firſt given upon a Re-
 monſtrance in the Year 1613. That except the Indulgence ran
 to both Sexes, there could be no Sins committed but Theft and
 Murder, which could not include People of Condition, and
 conſequently the Church could receive no Advantage.

† It is ſaid their Grates are opened on that Occaſion; and
 that the Fryars have Keys to come in, and take the Confefſions
 of Nuns.

' in order to the Canonization of St. Ca-
 ' *tharine* of *Bologna*: His Holiness was
 ' carried at Ten in the Morning, to the
 ' Holy Sepulchre, or Cave, in the *Vatican*,
 ' there to implore with a greater Fervency
 ' of Spirit, the Intercession, and Assistance
 ' of the blessed St. *Peter*, the great Prede-
 ' cessor of his Holy Office, and first Vicar
 ' of Christ. When he had said Mass, and
 ' perform'd his Devotions there, he pro-
 ' ceeded to the Wardrobe, where being
 ' clad in the usual Robe, the Surplice and
 ' Pontifical Mitre, he went from thence to
 ' the Assembly, where the Votes were col-
 ' lected in the same manner as before, for
 ' the Canonization of *Catharine de Bo-*
 ' *logna*. It is observable, that Cardinal
 ' *Pignatelli* * Arch-Bishop of *Naples*, did
 ' not assist in this Assembly, tho' his Emi-
 ' nence was then in *Rome*; but the most
 ' Reverend Signior *Ascanio de Blatii*, Bi-
 ' shop of *Civita Castellana*, and *Antonio St.*
 ' *Felice* of *Nardo*, appear'd in it, as did like-
 ' wise *Carlo Maria Pianetti*, Bishop of *Lari-*
 ' *no*, and *Antonio Spinelli*, Bishop of *Melfi*.

' IN this Consistory, his Holiness was
 ' pleased to make a long and elegant Speech;
 ' and as soon as the Assembly was dismiss'd,
 ' he held a Privy Council, consisting of

* *Pignatelli a reputed Protestant.*

the Cardinals then Present, without divesting himself of his Robes ; and for the better Commemoration of the Day, and the Business of it, his Holiness then resolved to promote 18 Persons to the Cardinalate, *Viz. Giovanni Antonio Davia*, Arch-Bishop of *Rimini*, a *Bolognese* ; *Augustino Cusani*, Arch-Bishop and Bishop of *Pavia*, a *Milanese* ; *Giulio Piazza*, Arch-Bishop and Bishop of *Faenza*, a Native of *Forli* ; *Antonio Felice Zandolari*, Arch-Bishop of *Damascus*, a *Sinese* ; *Armando de Roban*, Bishop of *Strasburg*, a *French-Man* ; *Nuno de Cunha de Attayde*, Bishop of *Terge*, a *Portuguese* ; *Wolfgang Antonio*, Count of *Schrottenbach*, Bishop of *Olmütz*, a *German* ; *Luigi Prioli*, an Assessor in the Spiritual Court, a *Venetian* ; *Don Guiseppe Maria de Tomasi*, a Regular Dean, and *Palermian* ; *Giovanni Battista Tolomei*, a *Jesuit* ; and *Francisco Maria Casini* a *Capuchin*, an *Aretine* ; these 11 Persons were then and there named by his Holiness, who reserv'd the 7 remainder, in *Petto* ; and on *Friday* the 20th, as he was returning from the Church *Della Scale Sante*, he presented their Eminences *Prioli*, *Tomasi*, *Tolomei*, and *Cusani*, who were then at *Rome*, with

‘ the Cardinals Cap ; and as he did the
 ‘ Day following, with the Hat, in a pub-
 ‘ lick Consistory.

AT THE Close of the Evening, on the said *Friday* the 20th, their Eminences *Prioli, Tomasi, Tolomei, and Cusani*, having now received the Cap, were admitted to the Council in *Camerâ Obscurâ*. When his Holiness, the Prelates, Archbishops, Bishops, and Cardinals were assembled, and had taken their Places, the Clerk of the Council march’d up in a solemn Manner to Cardinal *Gualtieri*, who stood at the lower End of the Table, with his Eyes and Mouth shut, according to the usual Form, when any Person is to make a Speech before his Holiness and Cardinals, the said Cardinals exceeding the Number of 14. The Clerk went up, as I was going to relate, and opened the Cardinal’s Right Eye, who was then supposed to behold his Holiness, and to be astonished at his Refulgency ; when the Clerk returned in a solemn Manner to his Holiness’s Chair, and begg’d leave in the Name of Cardinal *Gualtieri*, that his other Eye might be opened. It was granted,

ed; and the Clerk severed his Lids accordingly.

GUALTIERI was now supposed to see the whole Company, and having made the most profound Obeisance to his Holiness, and made a Fraternal Salutation with a kind Smile and Gesture of his Hand to the Cardinals, he stood in the Action of a Person ready to speak, if permitted: When upon a Signal from his Holiness, the youngest Cardinal, according to his Duty, went up to the Orator, and seizing, according to the usual Form, with his Right Hand on his Nose, and Left on his Chin, opened his Mouth.

GUALTIERI with a most humble and submissive Gesture delivered himself as follows.

Most Holy Father,

I AM truly sensible that whatever I can relate to your sacred Ears, cannot be Matter of Instruction to your Holiness; and that I stand here not to inform you, but to acquit my self before you. The injured Prince my Master, who has your Holiness's Permission to recover the Pos-

feſſions of his Dominions, by the Extirpa-
 tion of Hereticks, who expell'd him an
 Infant, has given me his Orders to omit
 no Occaſion of repreſenting the State of
 thoſe his Apoſtate Territories to your Ho-
 lineſs. When I had laſt the Honour to
 expreſs my ſelf before you, I gave you as
 intelligible an Account as I could, of the
 violent and outrageous Parties in *Great-
 Britain* ; and repreſented that the hopeful
 Proſpect of reſtoring your divine Authority
 amongſt them was given us from their A-
 verſion to each other, rather than the Inclina-
 tions of either Party to us. But as the par-
 ticular Purſuits of each of them bears an Al-
 liance to the Diſſenters from each, in ſome
 particular Circumſtances, they are follow-
 ed and ſhunned reſpectively. All thoſe
 who in their Sentiments are for an Abſo-
 lute, Indefeasible, Hereditary Succeſſion to
 the Crown, follow thoſe who are called
Tories, for inſtance, the Body of *Jaco-
 bites*, and *Non-Jurors* ; and all Perſons diſap-
 pointed of Advancement in Fame or Wealth
 at the Revolution , or during the Reign of
 their King *William*, add themſelves to this
 Body.

THOSE who wiſh for a Change in the
 Form of Government it ſelf, thoſe who
 are offended that they are only tolerated

in

in the Exercise of Religion; and not Partners in Civil Power ; in a word, all subordinate Sectaries to the grand Heresies of *England* , *Scotland* , and *Ireland* , think their Condition involved with that of the *Whigs*.

THESE Parties are also called by the Words *High-Church* and *Low-Church*. As to the former, they carry all Things before them by the skilful Application of the Word *Church* in Matters never so remote from Religion and Piety.

IF You were to search from time to time into the Bottom of the Grievances of their Church, we shall find, that its utmost Oppression and Persecution ever is, that certain Lay and Ecclesiastical Brothers, who still Drink most heartily to its Prosperity, are left to ply their Bottles in the Country, without being sent for to Court, and made great Men.

THE Characteristick of a true Churchman is apparently brought to this one Circumstance, to wish their own Friends only in Business, and to esteem a Discouragement of them at Court to be a declar'd Aversion to the Profession and Discipline of the Established Church. Let the contrary Party pay never so great a Deference
to

to their Thirty Nine Articles, their Rubrick, their Canons, and their Homilies ; let them frequent the Holy Sacraments, and all the Offices of Publick Worship : In short, let them regulate their Lives according to the strictest Rules of Piety and Christianity , they are nevertheless far from being Orthodox ; and their Religion is vain, unless they firmly and faithfully believe, that it is impossible for the Church of God to subsist in those Realms, if some very good Friend, or one they think such, is not in the most powerful Office in *Great-Britain*. This is the essential Article , the great Term of Communion, that admits them into, or shuts them out of the Pale of their Church : If they cannot receive, or if they fall from this Faith, they are *ipso facto* excommunicated, and in a word no better than *Dissenters*, *Republicans*, and *Fanaticks*.

IF there be any of their own Clergy who never writ one Word in Defence of their Faith, or whose Writings are forgotten ; who never Preached but when they were obliged to it, nor visited the Sick if they could help it, and whose Lives are not fit to be described ; these you may depend upon it, are esteemed Pillars

lars of the *High-Church* : On the contrary, if there be any who adorn their Stations with a suitable Conversation, and whose Studies and Labours for the Advancement of true Religion are famous in the Nation ; These you will find are certainly against the Church : Even as the present Archbishop, and most of the other Bishops are called Enemies to their Church ; and as Archbishop *Tillotson* was before them ; who, we must allow among ourselves, was the Living Ornament of his Profession, and whose Works will always be read with Admiration, as long as Learning, Reason, or Piety, shall remain in the World.

May it please your Holiness ;

I HAVE thus far let the Assembly, (your Holiness knowing all things,) understand what I take to be the Disposition of Men's Minds in my Master's Dominions.

THUS far we have already prevailed : That Nation is reduced and perplexed into the Mistake of Words for THINGS, and PERSONS for Opinions.

May it please your Holiness ;

THERE remains no more but to keep up this Mistake ; for which there is abundant

dant Occasion, from their own Hatred and Animosity to each other; which the Assembly will be convinced of, when I shall on the next Opportunity give a plain and ample Relation of a Set of People lately become Powerful amongst them; who like the *Jesuits* in our Church, find their Advantage by cajoling and managing of each Side, having at Heart their own Interest only; and who are called by one of their own Poets, the *New Converts*.

C H A P. III.

‘ **A**T last, arrived the Day so long expected and desired; a Day hereafter to be observed by all devout Catholics, for the Canonization of the four Heroes of our Faith above mentioned. Early in the Morning, before the Sun was up, great Crouds of People were seen, pressing to the *Vatican* Church, as well to be present at the Solemnity, as to partake of the Absolution decreed, as has been before observed by his Holiness. *Rome* was then crouded, not only with
 ‘ the

the Inhabitants of the neighbouring Cities, but with a great Resort of Strangers, who came from distant Countries to be Spectators of so solemn and religious a Spectacle.

AT the Entrance of the *Vatican*, the Frontispiece was adorn'd with a large Piece of excellent Painting, representing the Triumphs of the four new Saints, together with the Arms of his Holiness, and of those that promoted the Canonizations, in the Order prescribed by the Consistory of Church Rituals ; (*viz.*) In the first place, the Devices and Origine of the *Dominican* Order, as Promoters of that of *St. Pio*, Pope. Secondly, those of the *Theatines* Regular, on the behalf of *St. Andrew Avellino*, Priest. Thirdly, of the *Franciscan*, for *St. Felice*, a Lay Religious of that Order. And Fourthly, those of the City of *Bologna*, for *St. Catharine*, which were plac'd last, in regard of the Sex of that Saint ; and the like Order in every Degree, was also observ'd towards each of the Saints in the *Vatican* Church. The whole Arch of the Hall, was beautified with Pieces of inestimable Value, being the Works of the most celebrated Masters, *Michael Angelo*,

‘ *gelo, Bonarota, and Raphael Urbino. The*
 ‘ Entrance into the Church, was covered
 ‘ with Red Damask border’d with Gold
 ‘ Lace ; and underneath the Cornishes on
 ‘ each side, were placed two large Tables,
 ‘ the Ground Yellow and Gold, repre-
 ‘ senting the Arms of the four Orders to
 ‘ which the Saints did formerly belong ;
 ‘ and of the famous City of *Bologna*, by
 ‘ that of *St. Catharine’s*.

‘ ON the sides of the Arches of each
 ‘ Chapel, hung two large Sconces, in each
 ‘ of which, were placed 16 Wax Tapers ;
 ‘ and in the middle of the Arches, hung
 ‘ a large Piece, on which was delineated
 ‘ in Colours of Gold, one of the Miracles
 ‘ of those Saints, with a Motto underneath,
 ‘ which explain’d the Meaning of the De-
 ‘ vice of these Pictures ; there were 16 in
 ‘ number, representing so many several
 ‘ Miracles.

‘ THE first of these was at the Entrance
 ‘ on the Right Hand ; in which *St. Ca-*
 ‘ *tharine* was describ’d, Healing a Sister’s
 ‘ Leg, wounded by some Iron Hooks in
 ‘ the Garden. This was perform’d only
 ‘ with the Sign of the Cross ; which did
 ‘ it so effectually, that not so much as a
 ‘ Scar

' Scar remain'd to be seen. This Picture
' had the following Inscription.

*The Virgin wounded in the Garden fell ;
The Saint applies the Cross, and She is well.*

' T H E Second represented *Felice de*
' *Cantalice* , quitting his Plough to go to
' Mass ; whilst an Angel came and drove
' the Oxen , during the Absence of the
' Saint. The Sum of this Miracle was
' express'd in the following Motto.

*See Felice on a sudden leave the Plough,
And fly at Holy Mass to pay his Vow :
Meantime an Angel bast'ning from the Skies,
The Absence of the Pious Saint supplies.*

' T H E Third , shewing how *Andrew*
' *Avellino* frequently signed himself with
' the Sign of the Cross in his Infancy, had
' this Inscription.

*See how the Infant Saint with Zeal Divine,
Rekurs for Refuge to the Heav'nly Sign.
For well he knew the Cross a certain Charm,
To skreen his Body from impending Harm.*

' T H E

THE Fourth, represented *Pius V.*
 ‘ presenting some Relicks of the Martyrs
 ‘ to the *Polish* Ambassador. These he ga-
 ‘ ther’d from among the Dust in the Street,
 ‘ which immediately thereupon, became
 ‘ moisten’d with Blood. This Device had
 ‘ the Interpretation following.

Whilst the good Pope to Heaven directs his
[Eyes,
Lo, from the Ground the Holy Relicks rise.
A Purple Stream the blushing Pavement stains,
That issued from the dying Martyr’s Veins.

‘ In the 5th was beheld our Saviour
 ‘ shewing *Catharine* of *Bologna* two
 ‘ Chairs in Heaven, and telling her that
 ‘ the finest of them was prepared for her ;
 ‘ and underneath were these Verses writ-
 ‘ ten;

Two Seats in Heaven the pious Maid be-
[held,
Which in a sacred Vision were reveal’d.
Her Saviour told her with a Grace Divine,
Blest Saint, the Brightest of these Seats is
[thine.

‘ ON the Sixth , was represented St.
 ‘ *Andrew Avellino* in Danger of being kil-
 ‘ led by Ruffians, but freed by the Inter-
 ‘ position of some Holy Virgins, who by
 ‘ the Brightness of their Countenance
 ‘ frightened the Assassins from their intend-
 ‘ ed Murder. This Piece had the follow-
 ‘ ing Inscription :

*Behold this Servant of the Lord pursu'd
 By a fell Crew, that sought his innocent Blood.
 A Virgin Band their bloody Purpose stay,
 And drive the bold Assassins far away.*

‘ THE Seventh represented the said
 ‘ St. *Andrew* restoring by his Prayers a
 ‘ dead Child to Life; and underneath, these
 ‘ Lines were added :

*Snatch'd by untimely Fate an Infant dy'd,
 And left his Parents weeping by his Side.
 The Saint in Prayer invokes the Living Lord,
 And strait to Life the Infant is restor'd.*

‘ ALL these were placed on the Right
 ‘ Hand. The first on the Left described
 ‘ our Saviour animating St. *Catherine*
 ‘ with his Presence, whilst she and an
 ‘ Angel sung these Words, *In Thee his*
 E ‘ *Glory*

‘ *Glory shall be seen.* This Picture had
 ‘ the following Interpretation :

*Blest in the Enjoyment of her Lord Divine,
 Behold the Saint in Praise with Angels join:
 In thee the Glories of the Godhead shine !*

‘ IN the Second, *St. Felice* was described
 ‘ at Prayers, whilst the blessed Virgin the
 ‘ Mother of God lays her little Son Jesus
 ‘ in his Arms. Underneath it were these
 ‘ Words:

*See in those Arms his Infant-Saviour plac’d,
 Which Fælix to adore his Mother rais’d.*

‘ ON the Third, *St. Andrew* was re-
 ‘ presented going with his Companions to
 ‘ Church in a dark tempestuous Night,
 ‘ whilst the Brightness of his Countenance
 ‘ served to guide them ; and both they,
 ‘ and the Saint, march’d through the Rain
 ‘ without being in the least wetted by it.
 ‘ This Piece had the following Inscripti-
 ‘ on:

*Lo, here the happy Fruits of fervent Zeal,
 Which neither Storms, nor Darkness can as-
 [sail !
 The*

The Saint's bright Beams supplies the solar
[Rays,
And flowing Clouds at his Appearance cease.

‘ THE Fourth described *Pius V.* disposing a Woman of an unclean Spirit, with the Sign of the Cross; and had these Lines underwritten :

The sacred Sign the Saint with Faith applies,
And Satan trembling quits his Hold, and
[flies.

‘ IN the Fifth was represented *St. Felice*, instituting with *St. Charles*, and *St. Philip Neri*, the Consistory of Oblation, and thus explain'd,

Fill'd with the Holy Ghost, behold the Saints,
Join with like Heirs of Heaven t' supply
[our Wants.

The Holy Three their ardent Cares bestow,
To institute a Heav'n with us below.

‘ THE Sixth bore the Image of *Pius V.* in the Flames, and untouch'd by them, with these Lines :

*The Image of the Saint the Flames revere ;
What bears his Name, is sacred every where.*

‘ ON the Seventh was describ’d the Vi-
‘ ctory obtain’d by the Christian Army
‘ over that of the *Turks* ; as foretold by
‘ *St. Pius*, with this Inscription,

Christ’s Vicar here on Earth, inspir’d, fore-
The Triumphs of his Name o’er Infidels. [tells

‘ OVER the Two Doors on each Side
‘ were likewise Pictures furnish’d with Mi-
‘ racles. The first, entring on the Right
‘ Hand, had the Representation of the Vir-
‘ gin *Mary*, appearing on *Christmas Eve*
‘ to *St. Catherine*, and laying the Child
‘ *Jesus* in her Arms ; under which were the
‘ following Lines :

While Catherine humbly waits the approach-
On which her blessed Saviour Christ was [ing Morn,
Behold his Mother all her Wishes Crown, [born;
And in her longing Arms repose her Son.

‘ OVER the Second on the Left was
 ‘ represented St. *Felice* restoring to Life a
 ‘ Child over-laid by his Mother, and un-
 ‘ derneath the Words following :

*With vital Breath, see here, the Saint sup-
 [plies
 The hapless Babe, and dries his Mother's
 [Eyes.*

‘ AMONG the rest of the Paintings in
 ‘ the Church, there was a large Picture in
 ‘ the middle of it finely painted and Gilt,
 ‘ containing Representations of several Vir-
 ‘ tues, with Motto's in Honour of these
 ‘ Four Saints ; (viz.) For St. *Pius* , that
 ‘ of Justice and Piety ; For St. *Andrew* ,
 ‘ divine Love and Repentance ; For
 ‘ St. *Felice* , Poverty and Humility ; and
 ‘ for St. *Catherine* , Devotion and Pu-
 ‘ rity. Under this Picture was hung a fine
 ‘ gilt Sconce with double Branches, the
 ‘ higher Range containing 12, the lower
 ‘ 16 large Wax-Tapers ; besides, two
 ‘ great Candlesticks plac'd on a Column
 ‘ of Brass, supporting the Image of St.
 ‘ *Peter*, in each of which were 12 Wax
 ‘ Candles ; the Cornish encompassing the
 ‘ middle Arch of the Church, was adorn'd

' with 100 Flambeaux, and held by several Images finely carv'd and gilt ; and
 ' 148 more of the like Figures holding
 ' Candles were plac'd on the four Angles
 ' of the Arches. In the four little Choirs
 ' were 32 more ; (*viz.*) Eight in each
 ' Choir ; *and in the other Choirs*, and on
 ' the Gallery, between the six Chappels
 ' and the Cornish of the Circumference
 ' were 118 more of the like. *Above the*
 ' *Niches that were over the Papal Chair*,
 ' and on the Cornish above it, were 48
 ' more ; and over the great *Portico* or En-
 ' trance into the Body of the Church 51
 ' of the same Images, holding some 7,
 ' some 8 Wax-Candles, each of a Pound
 ' weight. Every Altar of the Church
 ' was illuminated with six Wax-Candles
 ' weighing each 6 Pounds ; and the Va-
 ' cancies above each Altar were adorn'd
 ' with the Pontiff's Arms, in *Basf Relief*,
 ' *placed on Eminences* , and over all (de-
 ' noting the Papal Supremacy) the Keys
 ' and Triple Crown, encompass'd with Rays
 ' of Glory.

' BESIDE each of the four Statues of
 ' the Cupola were plac'd four others, lar-
 ' ger than Life, each of them representing
 ' one of the Saints now glorify'd.

‘ AT the usual Place on like Occasions
 ‘ a Throne was erected for the Pontiff,
 ‘ in Form of a very fine *Theatre*, ———
 ‘ dispos’d on each Side for Chairs, 3 Ran-
 ‘ ges each, to which were three Steps,
 ‘ and to the Throne, or Popes Chair it
 ‘ self six ascending.

‘ THE whole Machine was finely
 ‘ painted and gilt, and the Throne it self
 ‘ set off with very rich and costly Deco-
 ‘ rations, and over it, Two Figures sup-
 ‘ porting a flying Fame, whereon also the
 ‘ *Exaltation* of these Four Saints was re-
 ‘ presented, with many other Ornaments
 ‘ suitable to the Occasion, which all toge-
 ‘ ther fill’d the Eye with an agreeable Va-
 ‘ riety of Beauty and Magnificence.

‘ ON each Side of the Throne it self
 ‘ were plac’d on Two Pedestals Two large
 ‘ Golden Figures, the one representing the
 ‘ Church, and the other Justice; and by the
 ‘ two outermost Columns of it, were upon
 ‘ like Pedestals Two other Statues, the one
 ‘ of Hope, and the other of Faith, of the
 ‘ same kind; and the whole Place where
 ‘ it stood was Adorn’d with Variety of
 ‘ Devices whereon the Pope’s Arms were
 ‘ Emblazon’d.

' R O U N D about it were also Boxes
 ' with gilded Lattices for Spectators,
 ' wherein the Chief of the *Roman Nobility*,
 ' and others from abroad, that came
 ' to see the Solemnity, were plac'd. And
 ' on each Side of the Entrance of these
 ' Boxes were Two large Statues, the one
 ' on the Right Hand the other on the
 ' Left of it ; the one representing the
 ' Meridian Sun with this Motto, ----*They*
 ' *shall shine as the Sun* ; the other a Flower
 ' *de-Lys* or Lilly, with this, ----*They shall*
 ' *Flourish like a Lilly* ----. There was
 ' also on the Side of the Statues, and be-
 ' fore that of *St. Helen*, a Choir Erected
 ' for the Music of the Pontiff's Chappel
 ' finely ornamented.

' T H E whole Theatre was furrounded
 ' by the *Swiss* Guards, commanded by *his*
 ' *Serenity* the Duke of *Poti*, Master of the
 ' Pope's Household ; and behind those, to
 ' keep off the Crowd of the Populace, his
 ' Holiness's Foot-Guards were placed toge-
 ' ther with Four other Troops, *viz.* The
 ' *Dominican*, the *Theatin*, the *Capuchin*,
 ' and *Bolognian* Cavalry.

' T H E Richness of the Materials, as
 ' well for Adorning the Church as the
 ' Pontiff's Throne, were indeed admirable,
 ' there

' there having been never seen, on any
 ' like Occasion, a Solemnity of more Pomp
 ' and Profusion, the Throne it self ap-
 ' pearing of the utmost Beauty and Mag-
 ' nificence. The Number of Wax-Candles
 ' was scarce credible ; the Wax spent up-
 ' on the Occasion being computed at about
 ' 14000 *l.* Weight, some of them were fine-
 ' ly Painted with Variety of the brightest
 ' Colours, especially Eight which were of
 ' 60 *l.* Weight a-Piece.

' To regulate the intended Procession,
 ' his Eminence Cardinal *Carpegna*, the
 ' Pope's Vicar, Publish'd a Printed Order,
 ' whereby all the Canons of the Patriar-
 ' chal and Collegiate Churches, the Secu-
 ' lar Priests, the Religious Orders of all
 ' Rules and Professions, Spiritual and Se-
 ' cular, together with all the Clergy of
 ' *Rome*, as well in as out of any Religious
 ' Order, that were us'd to assist at the
 ' Procession of the Host, were order'd to
 ' appear on the 22d of *May* at 9 in the
 ' Morning, in the Fore Court of the *Va-*
 ' *tican* Palace, to form the same.

' THE Range of the Procession begun
 ' at the great Gate of the Palace *A la*
 ' *Guglia*, and was continued to the Gate
 ' of

‘ of *St. Peter’s* Church, where those that
 ‘ composed it plac’d themselves in order
 ‘ on both Sides ready to receive his Holiness,
 ‘ and the Religious Orders and Sec-
 ‘ ular Clergy attending him.

‘ THE Chapter of *St. Peter’s*, went
 ‘ from hence as on like Occasions, to their
 ‘ usual Place of Service under the Arch of
 ‘ the Hall of the *Vatican* Church.

‘ THE Chapter of the *Liberian* and
 ‘ *Lateran*, with those of the Collegiate
 ‘ Churches of *Sancta Maria Travestere*, and
 ‘ *Sancta Lorenzo* and *Damaso*, and none
 ‘ else, march’d into the Body of the Church
 ‘ and there ranging themselves on both
 ‘ Sides, waited his Holiness’s Arrival.

‘ About Ten his Holiness came, and going
 ‘ into the Vestry was there Arrayed with
 ‘ the Sacred Habit Instituted for that Ser-
 ‘ vice, the Choir Cap and the Triple Crown,
 ‘ and from thence proceeded to the Chappel
 ‘ of *Sixtus*, where at the Altar he sung the
 ‘ Hymn *Ave Maria Stella*, and then sat
 ‘ down in his Chair, taking off the Triple
 ‘ Crown, and putting on his Mitre ; and
 ‘ there his Eminence Cardinal *Albani*, Pro-
 ‘ curator of the Canonization, having pre-
 ‘ sented to his Holiness Three Wax Candles
 ‘ of 30 Pounds Weight a-piece, one where-
 ‘ of

of he gave to his Excellency *Don Philip-
 ippo Colonna*, Grand Constable, or Prime
 Minister of the Kingdom of *Naples*, as
 a Person of the first Quality within the
 Pontificate, together with that of Four
 Pounds Weight which his Holiness him-
 self had before born Lighted, the Pro-
 cession begun in order, which was alrea-
 dy disposed by the joint Care of the
 Regulars, of which Two and Two were
 plac'd, each with a lighted Wax-Candle in
 his Hand, ranging from the Palace on
 both Sides through the aforesaid Court
 there to the Gate *a la Guglia*, and thence
 to the Hall of the *Vatican* Church, sup-
 ported by Double Files of Soldiers, that
 their Disposition might not be broken by
 the Multitude of Spectators, but the
 whole Course of the Procession be kept
 clear and open ; to which End also all
 the Streets leading to the *Vatican* were
 stopt up by Rails, to prevent Coaches
 coming that way. The whole Procession
 being thus perform'd, without the least
 Obstruction, by the Vigilance of Sig-
 nior *Gio Corrado Pfiffer d' Altisbosen*,
 Captain of the *Swiss* Guards, who had
 the Care of it.

‘ IN the first place came the Nobility
 ‘ of his Holiness’s Court ; his Chamber-
 ‘ lains Habited in Scarlet, the Consistorial
 ‘ Councils, his Chaplains in Ordinary
 ‘ and Extraordinary, wearing rich Mitres
 ‘ given them by his Holiness upon the Oc-
 ‘ casion, and rob’d in Scarlet with Caps
 ‘ of the same ; the Lords of the Bed-
 ‘ chamber ; the Music of the Chappel in
 ‘ fine Surplices singing the aforesaid Hymn :
 ‘ After these, the Four Ensigns or Stand-
 ‘ ards of the aforesaid Saints were born ;
 ‘ the First being that of *St. Catherine*, by
 ‘ Six Brethren of the Society of *S. S.*
 ‘ *Gio*, and *Petronio Bolognois*, accompany’d
 ‘ by a Brother and Ten Religious or Regu-
 ‘ lars of the *Observanti*, and Five of the
 ‘ *Reformati* of the Rule of *St. Francis*,
 ‘ together with Four others with their
 ‘ Girdles, and Six bearing Candles or
 ‘ Flambeaux.

‘ THE Second being that of *St. Felice*,
 ‘ was carryed by Six Brethren of the Arch-
 ‘ Brotherhood *delle Sacre Stemmae*, ac-
 ‘ companied with another Brother as Over-
 ‘ seer, and by Ten Flambeaux born by
 ‘ *Capuchins Regular*.

‘ THE

‘ THE Third of St. *Andrew*, by Six
 ‘ Brethren of the Arch-brotherhood of
 ‘ *Venice* of the like Fraternity *delle Sacre*
 ‘ *Stemmate*, accompany’d by another Bro-
 ‘ ther and Ten Regulars of the *Theatin*
 ‘ Order bearing also Flambeaux.

‘ THE Fourth of St. *Pius*, by Six Bre-
 ‘ thren of the Arch-Brotherhood *de Gl’*
 ‘ *Agonizanti*, accompany’d by another of
 ‘ that Fraternity, and all Cloath’d in their
 ‘ Penitential Frocks with Crosses, and also
 ‘ by Ten Regulars of the *Dominican* Or-
 ‘ der bearing Flambeaux in the same man-
 ‘ ner as the former.

AFTER these follow’d the Sub-Dean,
 ‘ the Dean, Chaplain-Assistant, the Pre-
 ‘ lates of the Pontifical Chappel ; the Ab-
 ‘ breviatori, *Volanti di Signatura*, *Chierici*
 ‘ *di Camera*, and the *Auditori di Rota*, in
 ‘ their Surplices and Vests ; the most Re-
 ‘ verend the Master *del sacro Palazzo*,
 ‘ follow’d by the *Prelati Votandi di Sig-*
 ‘ *natura*, Eight in Number, with the *A-*
 ‘ *lensor*, and those by Seven others, with
 ‘ Seven Candlesticks and lighted Candles ;
 ‘ next these came Signior *Aldrovandi A-*
 ‘ postolick Subdean, *Auditore di Rota* in
 ‘ his Habit the *Tonacilla*, bearing the
 ‘ Pontifical Cross between Two Officers

‘ *de Virga Rubea* ; then follow’d the *Pe-*
 ‘ *nitentieri di Sancto Patro Parati*, the
 ‘ Mitre-Abbotts, the Bishops and Arch-
 ‘ Bishops, *Non Assistenti* ; who were also
 ‘ follow’d by Bishops, Arch-Bishops, and
 ‘ Patriarchs, with the Assessors of his Ho-
 ‘ linefs, all in their Choir Caps, and Bi-
 ‘ shops Mitres, about 57 in Number ; and
 ‘ these by their Highnesses the Cardinals,
 ‘ Deacons, Habited in the *Dalmatica* or
 ‘ long Surplices ; the Cardinals *Preti* or
 ‘ Priests in their Sacerdotal Habits ; the
 ‘ Cardinals Bishops in Choir Caps and
 ‘ Mitres, carrying Lighted Tapers ; then
 ‘ Signior *Comte Aldrovandi*, the Ambassa-
 ‘ dor of *Bologna* ; Signiori *Priore de Ca-*
 ‘ *paroni* ; and the *Conservatori di Roma*
 ‘ cloathed in Gold Brocade ; their High-
 ‘ nesses the Cardinals *Pamphilio* and *Otto-*
 ‘ *boni* ; the Two Auditors *di Rota*, who
 ‘ bore up the Seams of his Holiness’s Choir
 ‘ Cap, with his Excellency the Grand
 ‘ *Castellan* of the Kingdom of *Naples*,
 ‘ bearing one of the Pontifical Tapers.
 ‘ After these came the Pontiff himself, car-
 ‘ ried in the Chair above-mention’d, with
 ‘ a very rich White Choir Cap, and a Bi-
 ‘ shop’s Mitre on his Head, and a Taper
 ‘ in his Hand ; and the Canopy of his
 ‘ Chair

‘ Chair supported by the *Signiori Prelati*
 ‘ *Referendarii della Signatura*, Habited in
 ‘ little Coats and Surplices, and surround-
 ‘ ed according to Custom by his Holiness’s
 ‘ Life-Guards and Chief Officers, one of
 ‘ which carried the Sceptre ; then fol-
 ‘ low’d Signior *Marini* the Chamberlain,
 ‘ with *Signiori Masei & Raspini* the *Ca-*
 ‘ *merini Segreti Assistenti* ; Signior *Lan-*
 ‘ *cisi* his Holiness’s Physician in Ordinary ;
 ‘ the Apostolic Prothonotaries, *L’ Audi-*
 ‘ *tore dille Contradette* ; the *Corritto*, *dille*
 ‘ *Lettre Apostolic* ; the *Presidente del Pi-*
 ‘ *ombo, è Giudice dille Confidente* ; and the
 ‘ Procession was clos’d by the General and
 ‘ Procurators of the Five Orders of Men-
 ‘ dicants or Begging Fryars, *viz.* of St.
 ‘ *Dominick*, St. *Francis*, St. *Augustin*, *del*
 ‘ *Carmine, è de servidi Maria*.

‘ As soon as his Holiness arriv’d at the
 ‘ Church of the *Vatican*, he proceeded to
 ‘ the Altar, where he read the Office of
 ‘ the Holy Sacrament ; which ended, he
 ‘ ascended the Throne erected and adorn’d
 ‘ for him as aforesaid ; where he perform’d
 ‘ the Holy Office of Mass, and then ri-
 ‘ sing and having said Prayers, sat down
 ‘ again, admitted the Cardinals to kiss his
 ‘ Hand, the Patriarchs, Archbishops and
 ‘ Bishops

Bishops his Knee, and the Abbots and *Penitentieri* his Feet.

‘ THESE Ceremonies being over, the
 ‘ Abbot *Justinus Chiapponi*, one of his
 ‘ Holiness’s Masters of the Ceremonies, led
 ‘ the Cardinal *Albani*, Procurator of the
 ‘ Canonization, to the Steps before the
 ‘ Throne, where after having made his
 ‘ Holiness the most profound Reverence,
 ‘ the Cardinal stood up before him. Then
 ‘ went thither also his Excellency the Am-
 ‘ bassador of *Bologna*, Resident at *Rome*,
 ‘ and Count *Aldrovandi*, a Senator of *Bo-*
 ‘ *logna*, who kneel’d on the Cardinal’s
 ‘ Left Hand; as did also Count *Mercellino*
 ‘ *Coiro*, Consistorial Advocate, on his
 ‘ Right Hand, and the Left of the Ma-
 ‘ ster of the Ceremonies, who was next
 ‘ him also kneeling. In this Disposition
 ‘ the Advocate made the first Supplication
 ‘ in the Name of all the Cardinals, in the
 ‘ *Latin* Word (us’d on like Occasions)
 ‘ *Instante*, Humbly praying his Holiness
 ‘ to Institute the abovesaid in the Number
 ‘ of the Saints, that they might be invo-
 ‘ cated and reverenc’d for the future as
 ‘ such in *Christendom*. Whereupon, Sig-
 ‘ nior *Batelli*, Secretary *de Brevi à Prin-*
 ‘ *cipi*, in the Name of his Holiness made
 ‘ an

' an excellent and elegant Answer in
 ' Praise of the Saints, and exhorting like-
 ' wise all Present to pray for the Divine
 ' Assistance to enable his Holiness to so
 ' weighty an Affair: Hereupon our Lord
 ' the Pontiff descended from the Throne,
 ' and kneeled before the Pulpit, while the
 ' *Litany* of the Saints was sung in the
 ' Pontifical Chapel, and then ascended
 ' his Throne again. ——— When the
 ' abovesaid Cardinal *Albani*, with the Am-
 ' bassador of *Bologna*, the Consistorial
 ' Advocate, and Master of the Ceremo-
 ' nies, in the abovesaid Form, made the
 ' second Supplication in the words *Instan-*
 ' *ter & instantius*. To which Signior
 ' *Batelli*, in his Holiness's Name, return'd
 ' a fine Answer again, concluding it with
 ' an Exhortation to renew their Intercessi-
 ' ons on the Occasion. Then his Holi-
 ' ness descended from his Throne, and
 ' kneel'd down to Prayers at the Pulpit as
 ' before. Cardinal *Pamfilio*, who serv'd
 ' at Mass as Deacon on his Right Hand,
 ' pronouncing the *Orate*; and Cardinal
 ' *Ottoboni*, who serv'd as Deacon on his
 ' Left, the *Levate*: His Holiness himself
 ' officiating uncover'd. After this his Ho-
 ' linefs rising again, Signior *Mirandola*

‘ Patriarch of *Constantinople*, bringing
 ‘ the Book, and Signior *Gio. Patrizio*,
 ‘ Archbishop of *Sileucia*, the Taper, as-
 ‘ sisted by Cardinal *Acciajoli*, Bishop *di*
 ‘ *Porton piu Antiaco*, they began the
 ‘ Hymn, *Veni Creator Spiritus*, &c. His
 ‘ Holiness kneeling again, till the first
 ‘ Verse was sung, and then reascend-
 ‘ ing his Throne in his Cap, took it off,
 ‘ and stood up till the Hymn was finished,
 ‘ singing himself (after the Verse *Emitte*
 ‘ *Spiritum tuum & creabantur*, and the
 ‘ Reponse to it, *Et renovabit faciem Terræ*,
 ‘ &c.) with a loud Voice, the Prayers of
 ‘ the Holy Ghost, *Deus qui Corda Fide-*
 ‘ *lium*, &c. And holding all this while
 ‘ the Book and Taper in his Hands, the
 ‘ abovesaid Patriarch and Archbishop, with
 ‘ Cardinal *Acciajoli*, and Two *Prelati Volanti*
 ‘ *di Signatura Accoliti*, with two light-
 ‘ ed Wax-Candles, standing before the Steps
 ‘ of his Throne.

‘ THIS ended, our Lord the Pope
 ‘ fate down again, putting on his Bishop’s
 ‘ Mitre; and thereupon his Highness, Car-
 ‘ dinal *Alhani*, with the abovesaid Am-
 ‘ bassador, Advocate, and Master of the
 ‘ Ceremonies, approached the Throne the
 ‘ Third Time (the three last kneeling) and
 ‘ made

‘ made the Third Supplication in the
 ‘ words, *Instanter, instantius, instantif-*
 ‘ *simè.*

‘ Whereunto Signior *Batelli* answer’d
 ‘ to the following Effect, That his Holi-
 ‘ ness thought it fit that the propos’d hap-
 ‘ py Souls ought to be instituted in the
 ‘ Number of, and Honour’d as Saints;
 ‘ and then the Book and Taper being im-
 ‘ mediately brought to our Lord the Pope
 ‘ again, his Holiness in his Bishop’s Mitre,
 ‘ definitively pronounced and declared the
 ‘ Holy *Pius V. Andrew Avellino, Felice de*
 ‘ *Cantalice*, and *Catherine of Bologna*,
 ‘ Saints in the following *Formula.*

‘ IN Honour of the indivisible Trinity;
 ‘ to the Exaltation of the Catholic Faith,
 ‘ and the Propagation of the Christian
 ‘ Religion; by the Power and Efficacy of
 ‘ our Lord Jesus Christ, the Holy Apo-
 ‘ stles *Peter* and *Paul*; and after mature
 ‘ Deliberation, and frequent Imploration
 ‘ of the Divine Assistance; and by the
 ‘ Advice of our Reverend Brethren of the
 ‘ Holy Roman Church, the Arch-Bishops,
 ‘ and Bishops Resident here at *Rome*, We
 ‘ Institue and Pronounce, *Pius* the Vth,
 ‘ Pope; *Andrew Avellinum*, Priest; *Fæ-*
 ‘ *lix*

lix a Cantalice, Confessor ; and *Catherine* of *Bononia* the Virgin, Saints, Enrolling them among the Number of the Saints. And it is our Will and Pleasure, that their Memory shall be celebrated with Holy Devotion, and Works of Piety in and from the whole Catholic Church, (*viz.*) *Pius* the Vth on the 5th of *May* among the Holy Confessors that were Popes ; *Andrew* on the 19th of *November* ; and *Felix* on the 18th of *May* among the Holy Confessors that were no Popes ; and *Catherine* on the 9th of *March*, among the Holy Virgins that were no Martyrs, In the Name of the Father ✠, and the Son ✠, and the Holy Ghost ✠. Amen.

THIS Act of Canonization was by the abovesaid Advocate, in the Name of his Highness Cardinal *Albani*, Accepted ; he returning most humble Thanks in the Cardinal's Name, and praying his Holiness would be graciously pleased to give order for issuing the Apostolic Bulls of Canonization ; to which his Holiness assented, by pronouncing definitively the Word *Decernimus*.

THEN

THEN the Cardinal approached the
 Throne, and Kneeling down kissed his
 Holiness's Hand, returning him withal
 his most humble Thanks; and after him
 the Ambassador of *Bologna*, Kneeling
 also and Kissing his Feet. Whereupon,
 the Advocate abovesaid, turning to the
 Apostolick Prothonotaries, demanding and
 requiring them to Record the Act of Ca-
 nonization, and to prepare an Instrument;
 and as many as should be necessary, *ad per-*
petuam rei memoriam: The chief Protho-
 notary turning himself to the Assembly
 about the Throne pronouncing these
 Words, --- *Vobis Testibus.*

THIS done, his Holiness uncovering
 himself again, begins the Hymn *Te De-*
um laudamus, which was continued by
 the Choir, the Drums beating, Trum-
 pets sounding, the Cannon on the Place
 of *St. Peter*, and the Castle of *St. An-*
gelo Firing, and the Bells throughout the
 whole City ringing, by the Command
 of his Highness Cardinal *Carpegna*, Go-
 vernor of *Rome*, during the whole Per-
 formance of it. And all the Orders, as
 well Secular as Regular, (*viz.*) the
Rettori, Sagrestani, Castellani, Custodi,
 F 3 and

‘ and all other Officers of the Patriarchal,
 ‘ Cathedral, Collegiate, and all other Churches,
 ‘ Religious Houses, and Cloisters of
 ‘ Nuns in Rome, were ordered on the
 ‘ 13th Hour of the Day, upon firing the
 ‘ Canon of St. *Angelo*, and raising the
 ‘ Bells of the Capitol, to ring out all their
 ‘ Bells an Hour at least; so that the whole
 ‘ City was at one and the same time filled
 ‘ with the Highest Demonstrations of Joy
 ‘ and Satisfaction, and which was observed
 ‘ too with the most solemn Respect
 ‘ and Decorum imaginable.

‘ AFTER the Hymn was over, the
 ‘ Cardinal that serv’d at Mass on the
 ‘ Right began, Singing *Orati pro Nobis*
 ‘ *Beati Pie, Andrea, Faelix, & Catherina*;
 ‘ the Chappel in like manner answering,
 ‘ *Ut digni Efficiamur promissionibus Christi.*
 ‘ Whereupon his Holiness, attended as
 ‘ above, Sung in *Latin* the following
 ‘ Prayer in Honour of the above-mentioned
 ‘ Saints: Thus Translated,

Oremus, ——— *Let us Pray :*

‘ O God! We who extol thy Mercy,
 ‘ and Goodness, Humbly pray Thee,
 ‘ that

‘ that whereas thou hast rejoyc’d us with
 ‘ the Glorious Transfiguration of thy
 ‘ Holy *Pius* the Vth Pope of that Name;
 ‘ *Andrew, Felix, and Catherine* the Vir-
 ‘ gin ; thou likewise would’st Protect and
 ‘ Defend us by their Assistance, through
 ‘ Jesus Christ our Lord. *Amen.*

‘ THIS ended, Cardinal *Imperali* who
 ‘ as Deacon was to sing the Gospel, stand-
 ‘ ing on the Left Angle of the Pontifical
 ‘ Throne, sung the *Confiteor*, adding after
 ‘ *Peter and Paul*, the Names, *Pius, Andrew,*
 ‘ *Fælix, and Catherine*, as his Holiness
 ‘ (having the Cross Erected before him,
 ‘ and pronouncing the Doxology) also did,
 ‘ and then gave his Benediction to all the
 ‘ People.

‘ THIS Act of Canonization being
 ‘ over the Wax-Candles extinguish’d, and
 ‘ his Holiness seated on his Throne in the
 ‘ Choir, the Prayers called the *Terze* were
 ‘ begun, while his Holiness was Robing
 ‘ in his Habit of Offering, which is a Ha-
 ‘ bit peculiar to Festivals ; and *U. Angelo*
 ‘ being also ended, his Holiness Preached
 ‘ a Sermon proper for the Occasion, with
 ‘ an Eloquence peculiar to him ; and then
 ‘ after the *Confiteor* had been again sung,

caused the plenary Absolution to be pronounced aloud by Cardinal *Acciajoli* Cardinal Bishop, concluding with the Benediction himself. And after the *Dell' Offertorio* was read, putting on his Bishop's Cap and a Cloth before him, sat himself down, where he received the Offerings hereafter particulariz'd, from the Eldest or chief Cardinals of the Holy Consistory of Church Rituals.

THE Abbot *Chiapponi* preceeded the first Offering as Master of the Ceremony, attended by Four of his Holiness's Officers ; then followed Cardinal *Adda*, immediately before whom went Two Gentlemen in long Robes bearing Two Wax-Candles, finely Painted with the Effigies of *Pius*, and his Holiness's Coat of Arms, Cardinal *Albani*, as Procurator of the Canonization waiting on the Left, who was also followed by the most Reverend *P. Fr. Antonius Clochè* General of the *Dominican* Order, bearing a small Wax-Light Painted as the former ; and the most Reverend *P. Fr. Gregoria Sellari*, Master del *Sacro Palazzo*, carrying a little Gilt Basket with Two Turtle Doves. Then came his Eminence Cardinal *Pignatelli*, attended by

‘ by Two of his Retinue in long Robes
 ‘ carrying Two Loaves ; the One Gilt, the
 ‘ other Silver’d over ; in the midst of each
 ‘ of which was his Holiness’s Coat of
 ‘ Arms in rais’d Work. These were fol-
 ‘ low’d by the most Reverend *P. Fr. Giu-*
 ‘ *seppe Tabaglio Commissario del S. officio*,
 ‘ with a like small Wax-Light, as above ;
 ‘ and the most Reverend *P. Fr. Guglielmo*
 ‘ *Angelo Molo*, Procurator-General of the
 ‘ Dominican Order, with a Silver Basket of
 ‘ Pigeons ; and next them Two of the
 ‘ Retinue of his Eminence Cardinal *Pam-*
 ‘ *philio* Chief Deacon, with Two little
 ‘ Caskets ; the One Gilt, the other Sil-
 ‘ ver’d ; next whom came the Cardinal
 ‘ himself, and then the most Reverend *P.*
 ‘ *Fr. Augustino Pipia Secretario del Indice*,
 ‘ carrying another Wax-Light as the for-
 ‘ mer ; and the most Reverend *P. Fr. To-*
 ‘ *masso Ripoll*, Provincial of the Holy.
 ‘ Land, and Postulator of the Canoniza-
 ‘ tion of *Pius*, with a Gilt Basket, and
 ‘ another Silver’d, in which were diverse
 ‘ small Birds ; and in this Order they ap-
 ‘ proach’d the Pontifical Throne, and pre-
 ‘ sented their respective Offerings to his
 ‘ Holiness.

AT the Second Offering for *St. Andrew Avellino*, Cardinal *Ferrari* preceded by Signior *Can. Orlandi* as Master of the Ceremony, offer'd Two great Wax Tapers in like manner as the former : The most Reverend *P. D. Antoino Maria Correale*, General of the Holy Order of the *Theatines*, the Two small Wax-Lights ; the most Reverend *P. D. Alessandro Salaroli*, General Procurator of that Order, and Postulator of the Canonization of *St. Andrew*, the Two Turtle Doves, in a Gilt Basket ; Cardinal *delle Tremouille*, the Two Loaves as before ; the most Reverend, *P. D. Gaetano Luconi*, Consul of the same Order, another small Wax Light ; and the most Reverend *P. D. Gaetano Sarfale*, another Consul of the same, a Gilt Basket with Pigeons ; Cardinal *Ottoboni* presenting in like Manner Two Caskets ; and the most Reverend *P. D. Emanuelle Spinelli*, Vice-Prepositor of *Rome*, a Gilt Basket with the small Birds.

THE Third Offering for *St. Felice*, was preceded by the Abbot *Gambarucci*, as Master of the Ceremony, and presented

I

in

' in the same Manner as the former, by
 ' Cardinal *Sacripanti*, who offer'd the
 ' Two great Wax Tapers; the most Re-
 ' verend P. Fr. *Michael Angelo da Ragusa*,
 ' General of the *Capuchins* Order, the
 ' Lesser; The most Reverend P. Fr. *Gio.*
 ' *Antonio* of *Florence*, the Provincials As-
 ' sessor, and Procurator of the said Order,
 ' the gilt Basket with the Two Turtle
 ' Doves: Cardinal *Fabroni* the Two
 ' Loaves; The most Reverend P. Fr. *An-*
 ' *tonio da Cramburgo*, *Disfinitore Generale*,
 ' a little Wax-Light; And the most Re-
 ' verend P. Fr. *Timoteo della Fleche*, *Di-*
 ' *finitore & Consultore della Sagra Congre-*
 ' *gatione de Riti*, a silver'd Basket with
 ' the Two Pigeons; The most Reverend
 ' R. P. *Timoteo da Rodenas*, *Disfinitore Ge-*
 ' *nerale*, another little Wax-Candle; And
 ' the gilt and silver'd Baskets, with small
 ' Birds, being offer'd by the most Reve-
 ' rend P. F. *Bernbareino d' Arezzo Gene-*
 ' *rale & Consultore della Sagra Congrega-*
 ' *tione de Riti*.

' THE Fourth Offering for St. Cathe-
 ' rine of *Bologna*, was attended also by
 ' the Abbot *Gambarrucci*, as Master of
 ' the Ceremony: In which Cardinal Pa-
 ' *lucci*

' *lucci* offer'd the Two great Wax-Can-
 ' dles. The Senator *Philip* Count *Aldro-*
 ' *vandi*, Ambaffador of *Bologna* to his Ho-
 ' linefs, a little Wax-Candle, affifted by
 ' Two *Bolognian* Abbots, Signior *Co. Cata-*
 ' *lano* *Castelli*, and Signior *Ludovico Bec-*
 ' *cadelli*: The gilt Basket with the Two
 ' Turtle Doves being offer'd by the moft
 ' Reverend *P. F. Celeftino da Milano*, Vice
 ' Commiffary, General *de gl' Offervanti*,
 ' affifted by the Reverend *P. F. Diotato di*
 ' *Roma*, *Vice-Commiffario Gen. de Min.*
 ' *Offervanti Reformati di St. Francisco*;
 ' The Two Loaves by Cardinal *Tomafi*;
 ' The other little Wax-Candle by *P. Aldo-*
 ' *brandino Malvezzi*, *Priest della Congr.*
 ' *dell' Oratorio*: The filver'd Basket, with
 ' the Two Pigeons, by Abbot *Co. Maria*
 ' *Bolognetti*; Cardinal *Barbarini* offering
 ' alfo the Two fmall Caskets, which were
 ' carried in the fame Order as before, by
 ' Signior *March. D. Alleffandro Litta*, and
 ' Signior *Ab. Carlo Giacomo Cataneo*, *Ca-*
 ' *non della Scala in Milano*; Another lit-
 ' tle Wax-Candle by Signior *Abb. Conte*
 ' *Rimiero Aldrovandi*, and the gilt and fil-
 ' ver'd Baskets, with fmall Birds, by Signi-
 ' or *Ab. Jacopo Martelli*, Secretary of the
 ' Senate of *Bologna*. And on each of the
 ' Wax-

Wax-Tapers in this Offering, were the Image of the Saint, with his Holiness's Coat of Arms.

ALL the Cardinals that offer'd, as above, having presented their Offerings, and kissed the Hand of our Lord the Pope, retired to their Seats, except Cardinal *Albani*, who as Procurator of the Canonization did not depart from the Throne, but after having laid all the small Wax Lights and Baskets of Offerings before his Holiness, kiss'd his Hand and Knee; and those that offer'd such Parts of them as were deposited on the By-Altars, kissed his Feet.

THE Ceremony of Offerings being ended, his Holiness wash'd his Hands in a Bason, with Water being brought him by the Ambassador of *Bologna*; and then continued the Mass; at the Conclusion of which, he gave the usual Benediction. And during Mass gave Orders to the Master of the Ceremonies, Signior *Canonico Landido Cassina*, to lead up Monseignior *de Lerma* Archbishop of *Manfredonia*, and Monseignior *Tedreschi*, Bishop of *Lippari*, to assist and serve at the Throne

‘ Throne, who afterwards return’d their
 ‘ most humble Thanks to his Holiness in
 ‘ the Wardrobe.

‘ IN this pompous Manner was the Ce-
 ‘ remony of this Canonization, so earnest-
 ‘ ly desir’d, perform’d to the greatest Ap-
 ‘ plause, and even the Astonishment of all
 ‘ the Assembly ; and during it our most
 ‘ Holy Mother Church, the Glory of the
 ‘ whole Earth, excell’d ev’n it self in
 ‘ Glory. Besides the above-mention’d
 ‘ Wax-Candles necessarily made use of
 ‘ about the Canonization, there were ma-
 ‘ ny other Lamps and Candles, lighted all
 ‘ about the Church ; the Lamps being
 ‘ fill’d instead of Oil, with the most cost-
 ‘ ly and fragrant Balsams that fed the
 ‘ Flames ; and yet all the Expence of the
 ‘ Decorations, Wax, Church Ornaments,
 ‘ and the like, did not exceed 80,000
 ‘ Crowns.

‘ THE Houses throughout the whole
 ‘ City of *Rome* were illuminated with
 ‘ Wax Lights and Flambeaux, on the *Sa-*
 ‘ *turday* Evening before the Canonization
 ‘ Day, and also on that of the *Monday*
 ‘ following. And there were likewise

‘ Bon-

‘ Bonfires in all the Streets, whereby the
 ‘ City testify’d their Gratitude, and paid
 ‘ their Tribute of Duty and Respect to his
 ‘ Pontifical Majesty, our most Holy High
 ‘ Bishop *Clement XI.* for answering their
 ‘ earnest Desires in the Performance of this
 ‘ Act of Canonization, and the holy Cere-
 ‘ monies of it, in so extraordinary a Man-
 ‘ ner, to the Wonder of all that were pre-
 ‘ sent in that glorious Sanctuary, and such
 ‘ as past Ages had never seen; and all with
 ‘ one Mind put up their Ardent Prayers
 ‘ for his Holiness’s long Life, and parti-
 ‘ cularly that by the Zeal of his Admini-
 ‘ stration, and the Intercession of those
 ‘ Four Church-Heroes, he might live to
 ‘ see, and long enjoy the Peace so long the
 ‘ Subject of our Wants and Hopes, and
 ‘ of the Vows and Prayers of the Catho-
 ‘ lick World.

‘ *There will be shortly publish’d by the*
 ‘ *Printer of This, a Learned Exposi-*
 ‘ *tion of the Mystick Offerings made*
 ‘ *at the Solemnity of such Canoniza-*
 ‘ *tions to our High Bishop the Pope.*

MEN who are Learned in the Originals of Words and Phrases, and Customs that have crept into ordinary Life, tell us, That the Word *Bumper* in our Language is derived from the Words *Bon Good*, and *Pere Father*, which in Roman Catholic Times was the way to drink in Honour of the Pope, who was called *Bon Pere*, or the Good Father. On which Occasion there could not possibly be Sin in taking down that Quantity which Protestants, not too far reformed, called a *Bumper*. It was privately signified, that very Evening in which these Saints were Inaugurated, that two or three select Spirits should attend his Holiness a little before Midnight (when the *Carthusian* Bells rang their Awakenings from first Slumbers) in order to contribute to his Repast and bodily Refreshment, after the long Fatigue of Spirit, in Blessing so large Crowds, supplicating Saints that were never before prayed to, (who like all others newly prefer'd, take more Courtship than those to whom Greatness is familiar) and the like spiritual Labours of this important Day. *Sacripante* and *Marescotti* gave it

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also

also as their Opinion under their Hands that it would be mightily for the Health of the Holy Father, and consequently of the Church it self, if it were possible in this Age of Sin and Wickedness (during the great Devastations in *Christendom* by War) that Kind of Delight could be rais'd in him, which expresses it self in Laughter. Cardinal *Albani*, who is the best Droll in *Rome*, the same that made the second Supplication of *Instanter* and *Instantius* ; *Battelli*, who exhorted to Pray with immediate Fervency thereupon ; *Pamphilio*, who had served at Mass as Deacon, pronouncing the *Orate* ; and *Ottoboni*, who spoke the *Orate* ; and *Gualtieri*, the Protector of *Great-Britain*, made up the Company for a Symposium : The Pope himself was not to be reckoned as of the Society, but the Person to be entertained. So that the Number of Five is among the *Roman* Catholics, as well as the Protestants, the Complement of an elegant and pleasant Conversation.

THE Jealous and Solemn Humour of the *Italians*, which keeps up a continued Face of Ceremony and Constraint, is ne-

ver unbent with Delight, but when they go out of their Characters, and lay down, as it were, their very Persons in Recreations. Hence it is, that Masquerades are so frequent among them; in order to rejoice, you see a whole Nation in Disguize at once.

THE Pope, who had toiled all Day, like a good Christian, came into this Company on the appointed Hour in a *Turkish* Habit; and, before he could take his Seat, observing *Albani's* Countenance Gay, with some Conceit on that Particular, He prevented him, by saying, ‘Gentlemen, I chuse this Habit to accompany you in to-night, that you may, as well-bred Men, have a Care of Drinking Wine, or at least to do it sparingly, in the Company of One whose Religion makes it an Abomination.’ *Albani* answer’d, by Pouring out a Full Bumper of the best *Jeansano*, (the Name of the Wine usually drank at *Rome*) and said, That Noble *Mahometan* was in the right; but hoped, as he was a Gentleman, he would allow Christian Priests, who held Wine Sacred, and not to be given to the Laity, to begin a Health to the Conversion of the Sober Hereticks
in

in Possession of the Holy Land. Upon which, he drank to the Pope, and told him, that tho' he himself took his Cup with so much Zeal for the Propagation of Religion, he would allow all True *Musselmén* and others an Indulgence to abstain as much as they should think fit : The Health went round with that Kind of Pleasure in each Man's Countenance, which immediately appears in a Company well sorted. The Eyes of all the rest were turned upon *Gualtieri*, who came to this little Masquerade in the Habit of an *English* Divine : As the Cardinal is tall, well-bred, and of an ingenuous Aspect, he added much Grace to the Habit ; which is it self the best contrived for Attracting Veneration and Respect, above all others that are worn by any Kind of Men in any Nation. The Company were extremely delighted with it, and his Holiness himself desired him to stand up and walk to and fro that they might observe him : He did so, and the flowing Garb, made in all its Parts loose and easy, gathered towards the Hand, collected under the Face ; the Perriwig not too large or loose, nor light, or too short of Hair, but made to conspire with

the Features of the Face, appeared from Head to Foot in the highest Degree venerable. *Gualteri* seem'd not a little pleas'd at the Approbation he met with, and return'd to his Seat with a Sufficiency and Self-satisfaction, which could not escape the Observation of *Italians*. *Urbani* told him, that as becoming as the Dress appear'd, the Gentry and Nobility of the *British* Nation were so impertinently knowing, that the Figure the Clergy made was but meer Figure; for it was unaccompanied with real Power and Authority over the Laity. *Gualtieri*, by a Cast of his Eye as he sat down, discover'd himself stung with that Reproach, as if he had not enough labour'd in his Protectorship.

URBANI seem'd not to observe it, but with a secret Glance at the Pope, (a Common way of Intimation used by Droles) he let his Holiness understand the Protector should very suddenly divert him; *Urbani* knew that it is *Gualteri's* Vanity to brag of the Advances which some of the *English* Divines make towards bringing the Laity to an implicit Obedience to the Clergy and their Opinions, which he extravagantly argues, is such a Step towards Popery,
that

that there wants nothing but the Balance of Power in *Roman* Catholick Hands to introduce it. *Urbani* therefore plied the Glasses round very fast, but in all of them took care there should be something said to provoke *Gualtieri's* Humour. His Holiness broke through his Character, I mean his assumed Character of a *Turk*, in drinking very warmly; when *Gualter*i, (as it is common with People growing Drunk) without Connexion, to any thing that passed, began in the Thread of his own Soliloquy, and deliver'd himself as follows.

‘ UNDER the Old Testament they
‘ made use of Wine, among other bodily
‘ Helps, to obtain the Prophetick Spirit.

‘ THE Rules of the Heathen for interpreting their Divinations are the proper
‘ means for understanding the Prophecies,
‘ which wou'd have been for the most
‘ part unintelligible without 'em.

‘ THE Book of the *Revelation* is a mysterious, extraordinary, and of late much
‘ studied Book; and which perhaps the
‘ more 'tis studied, the less 'tis understood;
‘ as generally finding a Man crack'd, or
‘ making him so.

‘ God seem’d to have espous’d to him-
 ‘ self the *Jews*, a cross untoward sort of
 ‘ People, upon the very same Account
 ‘ that *Socrates* espous’d *Xantippe*, only
 ‘ for her extreme ill Conditions, above all
 ‘ he cou’d possibly find or pick out of their
 ‘ Sex.

Here *Urbani* observing the Protector beginning to open very kindly, skilfully turned off the Discourse from such abstruse Matters, as he said, perplexed the Church, and brought nothing, except by very remote Degrees, to it ; but desired *Gualtieri* to entertain the Company with what the best Friends to *Rome* thought of Doctrines, wherein they were inclinable, at least so far, as that effectual Powers should be lodged in the Clergy, as should make the Priests rich in this World, and the Laity happy in the next ; and as he had an admirable Memory, he beg’d of him to repeat the Assertions of the *English* Theologians tending this way. *Gualtieri* thereupon turned his Talk to Prayers for the Dead.

‘ There is (*said he*) the same Ground
 ‘ for those Prayers, as for our common
 ‘ Christianity ; We believe those Prayers
 ‘ are

‘ are accepted, which desire God to hear
 ‘ the Saints for us, to send the Deceas’d
 ‘ in Christ a good Trial. The Patriarchs,
 ‘ Prophets, Apostles, Martyrs, and even
 ‘ the Blessed Virgin her self, are now in
 ‘ Slavery to the Devil, and may be re-
 ‘ liev’d by the Prayers of the Living from
 ‘ their Disquietudes.

‘ As to the Way of obtaining Salvation
 ‘ by the Sacrament to those yet living,
 ‘ the Learned say, the Reception of the
 ‘ Elements is no otherwise necessary to the
 ‘ Remission of Sins, than as it obliges us
 ‘ to depend on the Consent of the Priests,
 ‘ who alone can give us those Elements,
 ‘ and who alone can oblige God to ratify
 ‘ in Heaven, what is transacted by them
 ‘ on Earth.

‘ THE Clergy ought to trouble them-
 ‘ selves no further than to be skillful Con-
 ‘ fessaries, to know when and how to use
 ‘ the Power of remitting and retaining
 ‘ Sins; and the Priests have Power not
 ‘ only to judge when we are Clean, but
 ‘ to put away our Uncleanness: As Lords
 ‘ forgive Debts of Money, so they forgive
 ‘ Debts of Sin.

‘ HEAVEN it self waits the Sentence
 ‘ from the Priest’s Mouth, and God himself
 ‘ follows the Judgment of his Servant the
 ‘ Priest.

HERE

HERE his Hoilnefs grew a little more curious. How, Sir, faid he, does your Eminence fay God himfelf follows the Judgment of his Servant the Priest? I hope you allow then, there is but one Priest on Earth has that Plenary Power : But *Gualtieri* was not fo eafily to be interrupted. He therefore went on very roundly, exalting his Voice, and faid,

‘ EVERY Priest is one of the principal Minifters in God’s Kingdom, to pre-
 ‘ fide in his Worship, publish his Laws,
 ‘ pafs his Pardons, and represent his Per-
 ‘ fon.

‘ HE is an Advocate, Mediator, Inter-
 ‘ ceffor, Negotiator, Representative, Vice-
 ‘ gerent ; Mandatory Interpellant between
 ‘ God and Man, in their Spiritual Ad-
 ‘ drefses to, and Negotiations one with a-
 ‘ nother : He ftands and acts as Mediator
 ‘ between both Parties, as it were in the
 ‘ middle Line of Converfation ; and in the
 ‘ very Centre of Communication between
 ‘ them.

‘ THE Priesthood is a Princely Power,
 ‘ Greater, and more Venerable than that
 ‘ of the Empire. There is the like Dif-
 ‘ ference between thofe Two Powers, as
 ‘ between

‘ between little Boys acting the Parts of
 ‘ Magistrates, and Magistrates themselves;
 ‘ and the Spiritual Government is much
 ‘ more Excellent than the Civil, as Hea-
 ‘ ven is than Earth; yea, much more so:
 ‘ The Priests, as if they were translated
 ‘ into Heaven, made something above Men,
 ‘ and exempt from Human Affections, are
 ‘ advanc’d to this Princely Power.

‘ LET the Bishop be honour’d among
 ‘ you as God.

‘ HE who makes himself Judge of the
 ‘ Bishop, makes himself Judge of God.

‘ AS the Priesthood is more Excellent
 ‘ than the Kingly Office; so he is more
 ‘ worthy of greater Punishment, who
 ‘ dares move his Eye against it.

‘ THE Prayer of a Priest for the People,
 ‘ or for any single Person among them,
 ‘ though like *Abraham*, he may be a Tem-
 ‘ poral Prince, is the Authoritative Pray-
 ‘ er of a Superior for an Inferior: Besides,
 ‘ he prays as a Liturge, and the Mouth
 ‘ of a whole Congregation; yea, of the
 ‘ whole Catholick Church.

‘ A PRIEST is suppos’d to be always
 ‘ present among his Flock in Person, or in
 ‘ Spirit.

‘ ADDITIONS to the Catechisin, are
 ‘ necessary relating to the Authority of
 ‘ the Clergy ; that in the next Genera-
 ‘ tion we may retrieve that Respect to
 ‘ the Priesthood, which we want in
 ‘ this.

‘ EVEN Kings and Queens are to bow
 ‘ down to thee (the Priest) with their
 ‘ Face towards the Earth, and to lick up
 ‘ the Dust off thy Feet.

HERE the Cardinal bowed respect-
 fully to his Holiness, and so went on.

‘ As to Kings and Queens in Church-
 ‘ Matters, their Office is an Office of Ser-
 ‘ vitude, and not of Authority ; and the
 ‘ King is only the Church’s Nurse’s Hus-
 ‘ band, whose Office ’tis to carry the
 ‘ Child in his Arms, or on his Shoulders.

‘ THE Oath of Supremacy, as ’tis ex-
 ‘ plain’d by the 37th of *Henry* the VIIIth,
 ‘ an Act now in Force, is an extravagant
 ‘ and impious Notion.

‘ THE 26th of *Henry* the VIIIth de-
 ‘ clares the King or Queen to be Supreme
 ‘ Head on Earth, of the Church of *Eng-
 ‘ land*.

HENRY

‘ *HENRY* the VIIIth triumph’d in his
 ‘ New Title, making an Inscription of it
 ‘ in Letters of Greek, Latin and Hebrew,
 ‘ as *Pilate* did that over our Lord upon
 ‘ the Cross, *This is the King of the Jews*.
 ‘ I never yet heard any Man talk of this
 ‘ Medal, but who made this Observation,
 ‘ that King *Henry* Crucify’d the Church,
 ‘ as *Pilate* did our Saviour, with the So-
 ‘ lemnity of Three Inscriptions.

‘ As to the King’s Nomination of Bi-
 ‘ shops, and of the Power the Laws allow
 ‘ him over the Convocation, it is as reason-
 ‘ able that the Church shou’d have the
 ‘ Nomination and Deposing of Kings, and
 ‘ that no Parliament shou’d meet, or trans-
 ‘ act any Thing relating to the Civil Go-
 ‘ vernment of the Nation, without Li-
 ‘ cence obtain’d from the Bishops; nor en-
 ‘ act any Thing but in the Bishop’s Name,
 ‘ and by their Authority.

HIS Holiness stood up here, and pre-
 tended to awe the Cardinal, but his Emini-
 nence having taken the Liberty in several
 Pauses of his Discourse, to take off a full
 Glass of Wine, and confronting the Bi-
 shop of *Rome*, fell a talking of the 25th
 of *Henry VIII*, and said,

‘TIS

'TIS sufficiently known how the
 Church has groan'd under this Preroga-
 tive Act of the Letter Missive : The best
 Churchmen ever since have complain'd
 of it as a mighty Grievance and Burden.
 The Synodical Submission, as it was
 violently extorted from the Clergy, and
 unfairly represented in the Preamble of
 that Statute, so it is of no Doctrinal
 Force against the Powers Hierarchical :
 And therefore our (the Clergy's) conti-
 nuance in and under that Submission,
 is not to be attributed to any Principle
 of Conscience, but either to prudent
 Patience, or cowardly Fear.

'TIS an Impossibility and Contradi-
 ction for any State to have Authority
 over the Church within their Dominions
 in Ecclesiastical Matters ; and the Con-
 sequence of this must be, to root up all
 Religion from the Face of the Earth.
 Nay, the King has no more Power over
 the Church, than the Boy that rubs my
 Horses Heels.

CAN a Claim of an oppressive Supre-
 macy be deem'd a glorious Jewel in a
 Christian Crown ; which, if exercis'd,
 must of necessity forfeit the King's Sal-
 vation ? And 'tis a dangerous Complai-
 nce

‘ fance in Priests, to plead for such an Ambition as may end in the Ruin of the Church, the Priesthood, and the Soul of the Prince.

‘ THE not defending the Divine Rights of Synods, will be the utter Extirpation of all Religion out of the World, and therewith an Extirpation of the Priesthood.

‘ THE Church has Power to declare her own Sense in the Controversy, and to determine which Part shall be receiv’d and profess’d for Truth by her Members. The Sentence shall bind to Submission, though the Superiors may Err in the Sentence.

‘ Tis a Question of Fact whether the Governors of the Church, have a Power to appoint Times of Abstinence and of Fasting, and of appointing Holidays; and in some Cases, of giving Orders about Cloaths or not : And I think I shall be able to prove that she has such a Power ; and particularly, as to Cloaths.

‘ There are neither Things, nor Person, exempt from the Power of the Church.

‘ THE First Reformers, when they abolish’d the Mass, they took away all good Order, and instead of Reformation made a Deformation. And the Two
2 Kings,

‘ Kings, (*Henry VIII*, and *Edward VI.*)
 ‘ set themselves in the Throne of our Lord;
 ‘ and the Bishops of the Church of *Eng-*
 ‘ *land* in those Two Reigns, gave up the
 ‘ Cause of Christ and his Church, for
 ‘ which they ought to have died Martyrs.
 ‘ The promiscuous License which the
 ‘ Protestants give to all Sorts to read and
 ‘ interpret Scripture, is more prejudicial,
 ‘ nay pernicious, than the over-rigorous
 ‘ Restraint of the Romanists.

URBANI, who, as was above hint-
 ed, undertook to play off *Gualtieri*, ob-
 serving him apt to run into Doctrinal
 Points, (which the Pope car’d not a Far-
 thing for, but as they contribute to Secu-
 lar Power and Authority in the Church)
 asked his Eminence, what he thought,
 as he wore that Gown, of the Office of a
 King? To which the Pretended Prote-
 ctor of *England* answered,

‘ As the King sees the Clergy come
 ‘ nearer the Altar than others, so he is to
 ‘ remember, that in all Places convenient,
 ‘ he gives them greater Honour; that the
 ‘ Mediator of God and Man may esta-
 ‘ blish him in the Kingly Throne, to be a
 3 ‘ Mediator

‘ Mediator between the Clergy and the
 ‘ Laity.

URBANI thought fit here to ask the Cardinal, What was his Opinion of those Clergy, who, without any Indulgence from the Gentleman at the Upper-End of the Table, swore to the Present Government of *England*, contrary to their Consciences? To which his Eminence:

‘ THEY who comply with the Go-
 ‘ vernment, and yet retain their Old
 ‘ Principles, are far the Best, the Wisest,
 ‘ the Honestest, and most Numerous of
 ‘ all the Clergy. I mean by Retaining
 ‘ their Old Principles, Helping to Support
 ‘ the *Jacobites*; Honouring them in
 ‘ their Hearts; being Zealous for the
 ‘ Royal Family, and Watchful for the
 ‘ Times of Healing and Refreshing, when
 ‘ they may come again to Communion
 ‘ with ’em, under their Rightful Bi-
 ‘ shops.

GUALTIERI, in this Place, seem-
 ed to want Breath, by the Vehemence
 with which he expressed these Hopeful
 Doctrines. His Holiness, not a little plea-
 sed

fed with his Account of Tenets which are held in *Great-Britain*, as well as the Cardinal's pleasant Manner of falling into them, by his Masquerade Habit : Pri-thee, Friend, said he, Shew me in what manner you bring these Doctrines, which only favour Ecclesiastical Power in general, to be subservient, and pay their Proper Tribute to Me, the Vicar-General of the whole Earth. The Cardinal, with a Mien and Voice of great Civility and Deference, represented that Matter in the following Terms.

‘ Y O U R Holiness, said he, has very
 ‘ well observ’d, that these Doctrines tend
 ‘ only to the Advancement of Secular
 ‘ Power in the Hierarchy, and do not
 ‘ immediately tend to a Submission to
 ‘ your Sacred Authority : But when the
 ‘ Laity are once convinc’d, that the
 ‘ Church ought to be Despotick in Mat-
 ‘ ters that infringe their Civil Rights,
 ‘ other Incidents may transfer that Pow-
 ‘ er, which perhaps they design’d for
 ‘ themselves, into much Properer Hands,
 ‘ those of your Holiness. My Master,
 ‘ Sir, tho’ he may be driven out of the
 ‘ Territories of *France*, may have the
 ‘ Formi-

‘ Formidable Duke of *Lorain* for his
 ‘ Friend and Patron ; and favourable
 ‘ Conjunctions may arise , whereby all
 ‘ the Heretical Interests in *Great-Britain*,
 ‘ may be impair’d and brought low. Give
 ‘ me Leave to tell you, Sir, that there
 ‘ is a Growing Party , which I have
 ‘ called the *New Converts* , from whom
 ‘ every Thing is to be expected , that
 ‘ your Holiness, or my Master can wish.
 ‘ They are not, Sir, either *Muggletonians*
 ‘ or *Philadelphians* ; they pretend
 ‘ not to New Light, Miracles, or San-
 ‘ ctity , but elude the Force of all
 ‘ Principles , by having no Principles at
 ‘ all. These *Newer Men*, than ever be-
 ‘ fore appeared in the World , will hear
 ‘ with great Candor all Arguments a-
 ‘ gainst them , and pronounce with great
 ‘ Gravity against the Conviction of their
 ‘ own Understandings , I had like to
 ‘ have said Consciences , the quite con-
 ‘ trary to what their Reason suggests to
 ‘ them. A Pleasant Fellow of this Or-
 ‘ der of Men, said to a Casuist that was
 ‘ Arguing with him , Your Syllogism
 ‘ can force my Assent, but I keep the
 ‘ Declaration of it, not for your Service,

' but my own. The Chief of this Sort
 ' of Men were originally of the Fana-
 ' tick Kind, and have ceased to be *Pres-*
 ' *byterians*, but not commenced Church-
 ' men. If such Kind of Men should
 ' ever get into any Credit, as my Let-
 ' ters inform me it is not impossible; they,
 ' who are addicted to no Persons or
 ' Principles, may take out of the A-
 ' bandon'd among all Professions, Proper
 ' Accomplices, to carry on any Design
 ' they shall undertake; and wiser Heads
 ' in other Nations, may know when to
 ' profit by their Absurdities. *Res nolunt*
 ' *malè administrari*; there are Inconfi-
 ' stencies, which, tho' the Persons Guil-
 ' ty of them may pass unpunish'd, will
 ' naturally draw the same Ill Consequen-
 ' ces, as the most flagrant Crimes, which
 ' come within the Letter of Known Laws.
 ' The *New Converts* are Creatures---are a
 ' Set of Men, who are entirely *neither*
 ' *Fools nor Knaves*; but Men capable
 ' of Perplexing the Wisest Councils,
 ' and not able to Conduct the Ordina-
 ' ry Affairs with Decency and Credit.
 ' When such Abandon'd Wretches as
 ' these, (I call them so amongst our
 ' selves)

‘ selves) who can err, and go on without being discountenanced, or disinay’d, have Sense enough to fall in with the Ambitious of our Order, they will be more Wicked, from that Instigation and Assistance. When Men, who should be more particularly Pure of Life, break thro’ the Bounds of Virtue, like Fearful Women in Burglaries, they generally add Bloodshed to Theft.

H I S Holiness thought the Cardinal over-acted the Frankness of the *English*; and plying him with Bumpers of *Jeansano*, deposited him upon a Couch; and taking into his Hand a Taper of Four Pounds, repeated over him Two or Three Lines of the Office of the Dead; took Himself a concluding Glass to all the well-deceived Spectators of the late Canonization, and with a short Prayer to the Saints of his own Making, desiring them to return the Honour he had done them, in Intercession for Himself and Company, retir’d to his Apartment.

The End of the First Part.



APPENDIX.

Number I.

A LIST of the Colleges, Monasteries and Convents, of Men and Women, of several Orders in the Low-Countries ; with the Revenues which they draw from England : Viz.

DUNKIRK, Has Two Monasteries of *English* Ladies. The First is of the Order of *St. Benedict* ; and the Lady Abbess is a Gentlewoman of Great Merit, Mrs. C----- : Consisting of about 60 Profess'd Nuns ; which bring with them a Portion of 500 *l.* each.

THE other is of the Order of *St. Clare*, and are call'd *Poor Clares* ; in Number generally 30 ; Portion 300 *l.*

GRAVELING, Has a Convent of the same Order and Number, but Poor.

WATTEN, between *Graveling* and *Dunkirk*, Three Leagues from *St. Omers*, where the *English* Jesuits have their Noviceship ; is an Old Abbey, built upon a High Hill and Fortification made by *Julius Caesar*, according to the Jesuits Books, and purchased by them from their Estates in *England* : Being in Number about 30.

St. OMER, Has a College of *English* Jesuits, having about Thirty Masters, &c. to Teach the Students, being most the Children of the *Roman Catholic* Nobility ; and they are generally 150, Each paying 25 *l. per Annum*.

NEWPORT, Has a Convent of *English Carthusians*, pretending to come from the *Charterhouse* of *London*,

in Number about 20 ; and have purchased their House and Lands from *England*.

B R U G E S, Has a Monastery of the Order of *St. Augustin*. The Reverend Mother, or Superior, is the Lady *Lucy H-----*, a Woman of Exemplary Piety, Sister of the present Lord *P-----* ; and is a very Rich Monastery : In Number 60 ; and generally with 20 Young Ladies, Boarders, at 25 *l. per Annum*. And the Nun's Portion, before admitted, is 500 *l.*

THE other Convent is of the Third Order of *St. Francis*, but Poor ; and in Number about 30 : Portion 300 *l.*

G H E N T, Has a Monastery of *English Benedictin* Nuns, but Poor : In Number about 40 ; Portion 400 *l.*

ALSO a College of *English* Jesuits for their Third Noviceship ; Number 30, and upon a Good Foundation.

BRUSSELS, Has a Monastery of *Dominican* Nuns, founded by Cardinal *Howard* : Number about 40 ; Portion 400 *l.*

ANOTHER is of *Benedictin* Nuns ;
Number 50, Portion 500*l*.

LOUVAIN, Has a Monastery of *Augustin* Nuns, very Rich ; in Number about 60 Nuns ; Portion 500*l*.

A COLLEGE of *English Dominican* Fryars, founded by the said Cardinal , Number 12 , to Teach the *English* Students.

A CONVENT of *Irish Dominicans*, and another of *Franciscans* ; both Living upon the Charity of the Town and Country.

LIEGE, Has a Monastery of Nuns of the Order of *St. Sepulchre* ; 40 in Number ; Portion 400*l*.

AN *English* College also, founded by the Elector of *Bavaria's* Ancestors, where the *English* Jesuits teach their Philosophy and Divinity ; in Number generally 100.

MALINES, or MECHLIN, Has a Convent of *English* Nuns, of the Order of *St. Teresa* ; Number 30 ; Portion 400*l*.

LIERE,

LIERE has another of the same Number, &c.

ANTWERP has another also of the same Order, &c.

BURRUM, (in the *Pays de Waes*) 4 Leagues from *Antwerp*, and as many from *Malines*, or *Mecklin*, has a Convent founded by Cardinal *Howard*, when banished from *England* in the Reign of King *Charles* the II^d, of *Dominican Fryars*; in Number, generally 20, to teach the *English* Students, who have for their Revenue 400 *l. per Annum*, purchased by the said Cardinal.

THERE are other Monasteries of Men, and Women, at *Doway*, *Ipres*, *Aire*, *Cambray*, and other Places, not more distant from *England*, than the Habitations of many Parents are from either of our Universities, wherein they have Relations and Children; concerning whose Revenues and Numbers, as well as further Information of those above, will make up Part of the Appendix of the II^d Part of this History.

Number

For a Priest that restores not to the Church the Holy Things he took away	_____	<i>l. s. d.</i> 00 10 06
For him that Reveals another Man's Confession	_____	00 10 06
For him who Lies with a Wo- man in the Church, and there commits other Enormities---		00 09 00
For him that hath committed Perjury, hath wilfully and falsely forsworn himself---		00 09 00
For him that secretly practiseth Usury	_____	00 10 06
For him that burieth an Open and Notorious Usurer in Chri- stian Burial	_____	00 12 00
For a Layman for the Vice of Simony	_____	00 09 00
For a Priest for the Vice of Si- mony	_____	00 10 06
For a Monk for the Vice of Si- mony	_____	00 12 00
For him that Simoniacally en- ters Holy Orders	_____	01 06 00
And his Letters of Absolution from the Simony	_____	01 04 00
For a Layman for Murthering a Layman	_____	00 07 06

For him that hath killed his Fa- ther	l. s. d. — — — — —	co 10 06
For him that hath killed his Mother	— — — — —	00 10 06
For him that hath killed his Wife	— — — — —	co 10 06
For him that hath killed his Sister	— — — — —	co 10 06
For him that hath killed his Kinswoman, if they be of the Laity, are rated at no more but	— — — — —	co 10 06
And his Letters of Absolution will cost him	— — — — —	00 10 06
But if the Party so Slain, be a Clerk, a Priest, or Clergy- man, then the Murtherer is bound to go to <i>Rome</i> , and Visit the <i>Apostolick See</i>	— — — — —	co co co
For laying violent Hands on a Clergyman, or Religious Man, so it be without Effusion of Blood	— — — — —	co 10 06
For the Husband, or Wife, who find in the Morning, or when they awake, the Infant lying by them, to be dead—	— — — — —	co 09 00

For

For the Husband who beats, or strikes his Wife, being big with Child, so as thereupon she comes before her Time, and loseth her Child-----	l. s. d. 00 09 00
For a Woman, who being with Child, took Medicinal Drink, to destroy her Birth, or doth any other Act, whereby the Child being alive in her Womb is destroyed, is rated at----	00 07 06
For a Priest, or Clergyman, that keeps a Concubine ; as also his Dispensation, to save him from being irregular, (which by General and Provincial Constitutions he incurs) all this together is rated-----	00 10 06
For a Layman that keeps a Concubine	00 10 06
For him that hath defiled a Virgin	00 09 00
For him that lyeth with his own Mother----	00 07 06
For him that lyeth with his Sister----	00 07 06
For him that lyeth with his Godmother	00 07 06

For him that lyeth with any	l. s. d.
Woman that is of his Blood,	
or Carnal Kindred——	00 07 06
For him that Robs, or Spoils	
another ———	00 12 00
For him that Burns his Neigh-	
bours House, &c.——	00 12 00
For him that Forges Letters Te-	
stimonial ———	00 10 06
For him that is a Witness to such	
Forged Letters ———	00 10 06
For him that Forgeth any Writs	
of the Office of the Peniten-	
tiary——	00 12 00
For him that Forgeth Letters of	
Privilege ———	01 04 00
For him that Forgeth the <i>Pope's</i>	
Hand ———	01 07 00
For him that Forgeth Letters	
Apostolical——	01 07 00
For him who in a Criminal	
Cause, takes a false Oath	00 09 00
For him that takes Two Holy	
Orders in One Day——	02 00 06
For him who celebrateth the	
Service of any Order he hath	
not taken——	02 00 06

For

For him that procures himself	<i>l.</i>	<i>s.</i>	<i>d.</i>
to be promoted to a feigned			
Title, that is, to such or such			
a Benefice, when indeed he			
hath none, if he confirm it			
with a false Oath ———	02	09	06
For him that is Ordained with-			
out Letters Dimissory, from			
his own Ordinary ———	01	08	06
For him that holds many Bene-			
fices — — ———	02	17	00
For a King for going to the Ho-			
ly Sepulchre without Li-			
cence ——— ———	07	10	00
For a Prince who vowed to Vi-			
sit the Holy Sepulchre ———	01	10	00

DISPENSATIONS.

F OR a Bastard to enter all	<i>l.</i>	<i>s.</i>	<i>d.</i>
Holy Orders, and take a			
Benefice with a Cure ———	00	18	00
To have Two Benefices com-			
patible ——— ———	00	16	00
To have Three Benefices ———	01	06	00

To Marry in the 4th Degree of *l. s. d.*
 Consanguinity ——— 01 05 06

To Marry in the 3d Degree of
 Consanguinity ——— 02 00 06

To Marry in the 2d Degree of
 Consanguinity ——— 02 02 06

To Marry in the 1st Degree ——— 02 14 00

To Marry her with whom one
 hath a special Kindred ——— 04 10 00

For him who having one Wife
 absent, and hearing her to be
 Dead, marryeth another, but
 she proving to be alive, he
 notwithstanding, desireth to
 keep, and live with the lat-
 ter ——— 00 15 06

And moreover there must be a
 Composition with the Datary,
 which will be sometimes 300,
 400, 500, or 600 Glosses,
 according to the Quality of
 the Persons so marryed; and
 the Clerk, or Writer will
 have ——— 00 10 06

For a Man or Woman that is
 found hang'd, that they may
 have Christian Burial ——— 01 07 06

For one that entered into his	<i>l.</i>	<i>s.</i>	<i>d.</i>
Benefice by Simony, that			
he may, notwithstanding, re-			
tain the same—	01	10	00
For one under Age to enter Ho-			
ly Orders, and to be made a			
Priest—	02	09	06
For one under Age to be or-			
dain'd a Bishop—	02	09	06
To be ordained at any Time of			
the Year—	04	01	00

LICENCES.

LICENCES.

FOR a Man to change his	<i>l.</i>	<i>s.</i>	<i>d.</i>
Vow	00	15	00
For a Layman to change his			
Vow of going to <i>Rome</i> , to			
visit the Apostolick Churches	00	18	00
To Eat Flesh and White-Meats			
in <i>Lent</i> , and other Fasting			
Days	00	10	06
That a King or Queen shall en-			
joy such Indulgences, as if			
they went to <i>Rome</i>	15	00	00
For a Queen to Adopt a Child	300	00	00
That a King, or a Prince, may			
exact Contributions of the			
Clergy	03	15	00
If the Contribution arise to a			
Hundred Thousand <i>Florins</i> ,			
then for the First Thousand			
he must have	00	07	06
And for every other <i>Florin</i>	00	01	06
That a King upon <i>Christmas</i> -			
Day Morning, may cause a			
naked Sword to be carried			
before him, as is carried be-			
fore his Holiness the <i>Pope</i>	11	05	00
I 2			That

That he that Preaches before a	<i>l.</i>	<i>s.</i>	<i>d.</i>
King, may give Indulgence			
to all that hear him——	00	18	00
That a Nobleman may go into			
a Monastery, with a certain			
Number of Followers——	00	18	00
To receive the Sacrament, or			
be buried in a Church inter-			
dicted——	02	05	00
To Found an Hospital	01	04	00
To Found a Chapel——	01	04	00
To Erect a Church Parochial---	01	10	00
To Erect a Church Collegiate---	03	00	00
To Erect a Cathedral Church--	03	15	00
To Found a Deanry in the			
same ——	01	10	00
For the Prebendary —	01	04	00
To Erect an University---	11	05	00
To Translate it from one Place			
to another——	04	10	00
To make a City of a Town,			
and therein Erect a Bishop's			
See——	75	00	00
That a Town may have a			
School kept in the Parish-			
Church —	02	05	00

	<i>l.</i>	<i>s.</i>	<i>d.</i>
For a City to Coin Money---	37	10	00
For a Town that hath used Green Wax in its Seal, may use Red ---	03	15	00
For a Layman to chuse his Con- fessor---	00	15	00
To Marry in Times prohibited--	02	05	00
To Eat Flesh in Times pro- hibited----	01	04	00
Not to be tyed to Fasting-Days--	01	04	00
To have a Portable Altar----	00	15	00
To have Mass in a Place inter- dicted----	00	15	00
To go into a Nunnery alone---	00	18	00
To divide a Dead Body into Two, that it may be buri- ed in Two Places---	00	18	00
That during the Interdict of a Town, the Officers may have Mass and Service in a Chapel----	03	15	00
For a Town to take out of the Church, them that have ta- ken Sanctuary therein---	04	10	00
For a Priest to say Mass in any Place----	02	00	06

	<i>l.</i>	<i>s.</i>	<i>d.</i>
For a Bishop to Visit----	03	00	00
For a Bishop to take to himself a Year's Profit of every va- cant Benefice for Three Years----	03	15	00
To exercise Episcopal Jurisdi- ction out of his Diocess----	03	00	00
To exact a Subsidy, or Bene- volence of his Clergy----	01	10	00

INDULGENCES.

INDULGENCES.

FOR an Hospital, or Cha-	l.	s.	d.
pel, to last One Year---	01	04	00
For Two Years---	01	10	00
For Three Years---	01	16	00
For Four Years---	02	05	00
For Five Years---	03	00	00
For Six Years---	03	15	00
For the Remission of the Third			
Part of One's Sins---	07	10	00

FACULTIES.

TO Absolve all Delin-	l.	s.	d.
quents---	03	00	00
To Dispence with Irregula-			
rity---	03	00	00

EXEMPTIONS.

EXEMPTIONS.

O F Fryars Minors from the	<i>l.</i>	<i>s.</i>	<i>d.</i>
Jurisdiction of their Pro-			
vincials —	02	05	00
From the Jurisdiction of a Bi-			
shop, during his Time---	03	15	00
And if the Abbot will have			
withal a Licence to wear a			
Miter, it will cost him (by the			
Rate-Book of P. <i>John XXII</i> <i>ld.</i>)	07	10	00
For a Bishop from the Jurisdic-			
tion of his Metropolitan,			
during his Life —	03	15	00
Of a Parochial Church from the			
Bishop's Jurisdiction—	01	10	00
Of the Parson of a Parish from			
the Power of his Ordinary,			
during a Suit —	01	10	00
Of a Town from any Imposi-			
tion —	04	10	00
Of a Private Person from the			
same —	02	05	00

Of a Monastery, and Convent, *l. s. d.*
 from the same, as it is found
 in the Rate Book of Pope
John XXII. It is taxed at-- 22 02 00

Cetera Defunt.

N. B. This is only the *Pope's* Share.

Number



Number III.

*Dacherij Spicilegij, Tom. IV.
p. 275. inter Miscellanea
Epistolarum, Anno Christi
1351.*

*Clemens Episcopus, Servus Servo-
rum Dei : Charissimis in Chri-
sto Filiis, Joanni Regi & Joannæ
Reginæ Franciæ, Illustribus, Sa-
lutem & Apostolicam Benedi-
ctionem.*

*V*otis vestris libenter annuimus, iis præ-
cipuè, per quæ, sicut piè desideratis,
Pacem & Salutem Animæ, Deo Propitio
consequi valeatis.

HINC

Number III.

Clement Bishop, *Servant of the
Servants of God*: To our most
Dear Son and Daughter in Christ,
the Illustrious John and Joan,
King and Queen of France,
Greeting, and our Apostolick Be-
nediction.

YOUR Desires We willingly approve
of, and especially those, wherein
may God graciously give you that Peace,
and Repose of Soul, you piously seek af-
ter.

HENCE

HINC est, quod Nos, vestris Supplicationibus inclinati, Vobis & Successoribus vestris, Regibus & Reginis Franciæ, qui pro tempore fuerint, ac vestrum & eorum cuilibet, Auctoritate Apostolicâ, Tenore Præsentium, in perpetuum indulgemus, ut Confessor Religiosus, vel Sæcularis, quem Vestrum & Eorum quilibet duxerit eligendum; Vota per Vos forsitan jam emissâ, ac per Vos, & Successores vestros, in posterum emittenda; (ultramarino, ac Beatorum Petri & Pauli Apostolorum, ac Castitatis & Continentiæ Votis duntaxat exceptis) nec non Juramenta per Vos præstita, & per Vos & Eos præstanda in posterum, quæ Vos & Illi servare commodè non possetis, Vobis & Eis commutare valeat, in alia Opera Pietatis, prout secundum Deum & Animarum vestrarum, & Eorum Saluti viderit expedire.

NULLI Ergo, omnia Hominum liceat hanc Paginam nostræ Concessionis infringere, vel ei ausu temerario construere.

HENCE it is, that We, ready to answer your Humble Requests, do, by Our Apostolick Authority, grant, by these Presents, an Indulgence, for ever hereafter, to You and your Successors, that for the Time being shall be *Kings and Queens of France*, and to every of You and Them; that such *Confessor*, Regular or Secular, as You and They shall chuse, may Commute for such Vows, as You may have already made, or which by You or your Successors may be hereafter made; (Vows touching the *Holy Land*, the Blessed Apostles *Peter and Paul*, and of Chastity, and Continency, only excepted;) and also such Oaths by You taken, and by You and Them to be taken, in all Times coming, that You and They cannot profitably Keep, by other Works of Piety, as to Him shall seem expedient towards God, and for the Peace of your and their Souls.

BE it therefore utterly Unlawful to any upon Earth, to Annul this Our Grant, or by any Act of Temerity to Controvert the Same.

Si quis autem hoc attentare præsumpserit, Indignationem Omnipotentis Dei, & B. Petri & Pauli Apostolorum ejus, se noverint incursurum. Datum Avinion, xii. Cal. Maij. A. ix.

Tom. VI. p. 494. Anno
Christi, 1357.

*Franciscus, Miseratione Divinâ,
Tit. S. Marci Presb. Cardin.
Discretis Viris Bituricensi, Claramontensi, Lemovicensi, Nivernensi, &c. Officialibus, vel eorum Vice-tenentibus, Salutem in Domino.*

EX Parte Nobilis & Egregij Viri, Ludovici Ducis Borboneſij, Filij Primogeniti quondam Domini Petri, D. Borboneſij, Nobis oblata Petitio continebat,
2 *quod*

AND be it known to any one, that presumptuously attempts so to do, that he forthwith incurs the Wrath of Almighty God, and of his Blessed Apostles *Peter* and *Paul*. Given at *Avignon*, 12. Calend. Maij, Anno Nono (i. e. Pontificatus).

Vol. the VItb, p. 494.
A. C. 1357.

Francis, by Divine Mercy, Cardinal Presbyter of St. Mark :
 To those in Holy Orders, in Aquitain, Clermont, Limosin, Nivernois, &c. their Officials or Vicars, Greeting in the Lord.

A PETITION being presented unto Us, on the Behalf of the Noble and Excellent, *Lewis* Duke of *Bourbon*, Eldest Son of *Peter*, late Duke of *Bourbon*, setting forth, That He the said *Peter*,
 in

quod ipse Dominus Petrus, dum Vitam duceret in Humanis, olim fuit, & adhuc est, per Domini nostri Papæ Cameræ Auditorem, ad Instantiam quorundam Creditorum suorum, pluribus Excommunicationum Sententiis innodatus, & antequam supra hoc Absolutionis Beneficium obtinuisset, in Bello D. R. Franciæ expiravit: Verum cum circa Finem Vitæ suæ, Signa Contritionis & Pœnitentiæ apparuerint in eodem, ejusque Corpus sit traditum Ecclesiasticæ Sepulturæ. Dictusque Ludovicus Filius, pro dicto Patre suo defuncto, ipsis Creditoribus & aliis, si quibus dum vivebat obnoxius tenebatur, satisfacere sit paratus, supplicari fecit humiliter, eidem defuncto de opportuno Remedio super hoc, per Sedem Apostolicam misericorditer provideri.

NOS igitur, Auctoritate D. Papæ, cujus primariè ad præsens curam gerimus, Vobis & cuilibet vestrum in solidum commitimus, & mandamus, quatenus si est ita, prædicto Filio adimplente quod promittit, faciatis Animam ipsius Patris defuncti, debitâ Absolutione præviâ, Suffragiis Fidelium adjuvari.

DAT Avinione, Cal. Aprilis, Pontificatus Innoc. P. VI. A. 5.

in his Life-time, heretofore *was*, and yet *is*, under divers Sentences of *Excommunication*, pronounc'd against Him by the Auditor of the Chamber of our Lord the Pope, at the Instance of certain Persons whom He had wrong'd ; and dy'd in a War of the King of *France*, before He had obtain'd the Benefit of Absolution : Yet nevertheless, in his Last Moments, there appear'd in Him Signs of Contrition and Penitence, and his Body receiv'd the Burial of the Church. And that He, his said Son *Lewis*, is ready to make Satisfaction to all whom He had wronged, and Others, if any there are, to whom He was in his Life-time adjudg'd Culpable : And humbly pray'd, That the Apostolick See would thereupon, in Mercy, provide a Seasonable Remedy for the Deceased.

WE therefore, by the Authority of Our Lord the Pope, whose Chief Vicar We are, strictly Charge and Command ye, and every of you, as the Case is ; his said Son fulfilling what He promises ; that by *due Absolution*, ye do Prepare the Soul of his Deceased Father, for the Prayers of the Faithful.

GIVEN at *Avignon*, Cal. April. Pontificatus Innocent. P. VI. Anno 5.

Tom. IX. p. 301. Anno
Christi, 1420.

Mart. III. *Martinus* Episcopus, Servus Ser-
vorum Dei: Carissimo in Chri-
sto Filio, *Johanni*, Regi Castel-
læ Illustri, Salutem & Aposto-
licam Benedictionem.

COLLATA cœlitus B. Petro Pote-
state, Reverendus Pontifex ejus Suc-
cessor, Christique Vicarius, utitur, prout
juxta Negotiorum Qualitatem id conspicit
salubriter expedire.

SANE pro Parte tuâ, Nobis nuper
exhibita Petitio continebat, Quod olim
tu, dilectum Filium, nobilem Virum Caro-
lum Dalphinem Viennensem tueri & de-
fendere, ac ejus Partem favere intendens,
in ejus Subsidium ac Juvenem, quam-
dam

Vol. the IXth, p. 301.

A. C. 1420.

Martin Bishop, Servant of the Servants of God : To our most Dear Son in Christ, the Illustrious John, King of Castile, Greeting, and our Apostolick Benediction.

THE Power conferr'd by Heaven on the Blessed *Peter*, the *Roman High-Priest*, his Successor, and Vicar of Christ, Exercises, as, according to the Nature of Things, it seemeth wholesome and expedient.

A PETITION being exhibited to Us on your Behalf, setting forth, That You, heretofore, intending to Maintain and Defend our Beloved Son, the Noble *Charles Dauphin of Vienne*, and to Espouse his Cause; had sworn to Expend a

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certain

dam Pecuniarum Summam, tibi à Subditis tuis, Annis præteritis, 1418, 19, 20, propterea liberaliter largitam, seu tantum de tuis expendere jurâsti: Verùm, sicut eadem Petitio subjungebat, postmodum non multis interjectis Diebus, arduis nonnullis Necessitatibus tibi occurrentibus, pro quorum Supportatione nedum Pecunias prædictas, verumetiam de bonis propriis, non modicam Quantitatem necessario exponere habuisti; propter quod, hujusmodi Juramentum nequivisti, prout non posses observare, absque non modico Gravamine Subditorum prædictorum. Quare, pro Parte tuâ, Nobis fuit humiliter supplicatum, ut pro tuæ, & Consiliariorum tuorum Conscientiæ Tranquillitate, & Pace Relevamineq; eorundem Subditorum, Tibi ac Illis super hoc opportunè providere de Benignitate Apostolicâ digneremur.

N O S igitur, hujusmodi Supplicationibus inclinati, Te & Consiliarios eosdem, necnon quascunque alias Personas, quas hujusmodi Juramentum concernit, ab illo, Auctoritate Apostolicâ, Tenore Præsentium absolvimus, ipsumque Juramentum Tibi & Illis

certain Sum of Money, to You, by your Subjects, in the past Years 1418, 19, 20, freely given for that Purpose, for wholly of your own, towards his Aid and Support: Yet nevertheless, as the said Petition further sets forth, not long afterwards, by the *Necessity of your own Affairs*, and for the Support thereof, You had been necessarily oblig'd to lay out, not only the said Money, but a great Sum of your own; Whereby You have *broken the said Oath*, as not possible to be kept by You; to the *great Grievance* of your said Subjects: Wherefore, it was thereby humbly pray'd on your Behalf, that for *your's*, and your Counsellors *Quiet of Conscience*, and the Peace and Relief of your said Subjects, We would, of our *Apostolick Grace*, vouchsafe to provide Seasonably in the Case.

WE therefore, Ready to Answer your Humble Requests, do, by our Apostolick Authority, *Absolve*, by these Presents, *You and your Counsellors*, and all other Persons whatsoever, whom the said *Oath* concerns, *from the same*;

Illis prorsus relaxamus, *decernentes* Te & Illos *ad* illius Observantiam *in* futurum aliquatenus non teneri.

NULLI ergo Homines, nostra Absolutionis, Relaxationis & Constitutionis, &c. Dat. Rom. viij. Idús Octobris, Pontif. nostri Quarto.

and the said Oath, to You and Them,
do wholly Release : Decreeing You and
Them, for the future, in no wise bound to
the Observance thereof.

BE it therefore, &c. Given at Rome,
viiij. Idūs Octob. Pontificatūs nostrī 4°.



Number IV.

A Translation of the Oration of Sixtus the Vth. Pope of Rome, as it was utter'd in the Consistory at Roine, Sept. 2. 1589. Defending the Execrable Fact of Jaques Clement, a Jacobine Fryar, upon the Person of Henry IInd. King of France, to be both Commendable, Admirable, and Meritorious.

CONSIDERING in my Mind both often and earnestly, and bending my Thoughts to muse upon those Things, which, by the Providence of God, are lately come to pass; Methinks, I may rightly usurp that Saying of the Prophet Habakkuk, *A Work is done in your days, which no man will believe when it shall be reported.* The King of France is done
to

to Death, by the Hands of a Monk : For unto this it may fitly be applied, albeit the Prophet spake properly of another Thing ; namely, of the Incarnation of our Lord, which exceedeth all Wonders and Marvels whatsoever ; even as the Apostle *Paul* doth most truly refer the very same Words to the Resurrection of Christ. When the Prophet speaks of *a Work*, he will not be understood of any Vulgar or Ordinary Matter ; but of some Rare, some Famous and Memorable Exploit. As, where it is said of the Creation of the World, *The Heavens are the Works of thy Hands* : And again ; *The Seventh day he rested from all the Works which he had made*. But where he saith, *It is done* ; it is usual in Scripture, to understand such a Thing as falleth not out by blind Chance, by Hap-Hazard, by Fortune, or at all Adventures ; but by the Express Will, Providence, Disposition, and Government of God. As when our Saviour says, *Ye shall do the Works which I do ; and greater than these shall ye do* ; and many such like Places in Holy Scripture. But where he says it was already done, he speaks after the manner of other Prophets ; who, for the Certainty of the Event,

vent, are wont to foretel of Things to come, as if they were already past. For the Philosophers say, That Things Past are in Nature of Necessity, Things Present in a State of Now Being, and Things to come, to be merely Contingent; that is their Judgment. In Regard of which Necessity, the Prophet *Isaiab*, foretelling a long Time before of the Death of Christ, said, even as after it was said again; *He was led as a Sheep to the Slaughter; and, as a Lamb before the Shearer, he opened not his Mouth.* And such a Thing is this whereof we now treat. This, which hath happen'd in these our Days: A Work Famous, Memorable, and almost Incredible! A Work, not wrought without the Special Providence and Government of the Almighty. A Monk hath slain a King. Not a Painted King, one figur'd out upon a Piece of Paper, or upon a Wall; but the King of *France*, in the Middle of his Army, being hedg'd in with his Camp, and guarded on every Side. Which indeed is such a Work, and so brought about, as no Man will believe it, when it shall be reported, and Posterity perhaps will repute it for a Fable. That a King should Dye, or
should

should be Slain ; Men are easily induced to think it : But that he should thus be Cut off, the World will hardly believe it. As, that Christ should be born of a Woman, we do easily acknowledge it : But if ye add further, that He was born of a Virgin, my Human Wit can't Subscribe unto it. Likewise that Christ should Dye, is as easily believ'd ; but being Dead, to Rise again, (because that to a Natural Habit once wholly Lost, there is no Retiring back again) in the Reach of Man's Capacity, is impossible, and by Consequence incredible. That a Man, out of his Sleep, out of his Sicknes, out of a Swoon, or of an Extasy, should recover himself again, (for that in the Course of Nature such Things are usual) in Human Reason we accord unto it ; but a dead Man to rise again in the Judgment of the Flesh, it seemed so incredible, that when *Paul* made mention thereof amongst the *Athenian* Philosophers, they upbraided him as a *setter forth of strange Gods*, and others, as *Luke* reporteth, laughed at him, and said, *We will hear thee about this Matter again* ; therefore in such Things as are not wont to fall out according to the Custom of Nature,

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and Common Course of the World, the Prophet saith, that no Man will believe when Report shall be made ; but yet when we remember God's Omnipotent Power, and Captivate our Understandings to the Obedience, which is through Faith, and to the Will of Christ, we are brought to believe ; for by this means, that which naturally was incredible, is become credible ; therefore I, who, according to Man, do not believe that Christ was born of a Virgin ; yet, when it is further added, that it was done by the Working of the Holy Ghost, above the compass of Nature, I do verily Assent and give Credit to it : And when it is said that Christ rose again from the Dead, according to Man's Wit, I cannot yield unto it ; but when it is said again, that it was done by a Divine Nature, which was in him, then do I most assuredly believe it. In like Manner, although according to the Wisdom of the Flesh, and Man's Understanding, it be incredible, or at least very improbable, that so mighty a Prince in the midst of his Camp, so guarded with such an armed Troop, should be slaughtered by the Hands of One poor silly Fryar ; yet when I call to Mind on the
other

other side, the most heinous Misdemeanour of the King, the particular Providence of the Almighty ruling in this Action ; and how strangely and wonderfully God executed his most just Decree against him, then do I verily and stedfastly believe it. For why ? We may not refer so notable and strange a Work to any other Cause, than to the special Providence of God (as we understand that some there be who ascribe it to other ordinary Causes, to Fortune, and Chance, or some other such like accidental Events) but they who narrowly look into the Course of the Whole Proceedings, may clearly see how many Things were brought about, which without the Special Supply of a Divine Assistance, could never be atchieved of any Man. And certainly we may not think that God doth loosely govern the State of Kings and Kingdoms, and other so Excellent and Weighty Affairs. There are in the Holy Stories of the Bible, Examples of this Kind, to none whereof we can assign any other Author than God ; but there is none wherein more clearly shineth the Superior Working of God, than this which now we have in Hand. We read that *Eleazar*, to the End he might destroy the

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the persecuting King, and Enemy of God's People, did put himself in Danger of inevitable Death, *When as beholding in the Conflict One Elephant more Conspicuous than the rest, upon which the King was like to be, he rush'd violently amidst the Rout of the Enemies, and making way on both sides came to the Beast, got under him, and slew him with his Sword; which in the Fall, fell down upon him and crushed him to Death*: And here for Zeal, for Valour of Mind, and for the Issue of the Thing attempted, we find some Resemblance and Equality; but for the Rest, no one Thing comparable. *Eleazar* was a profess'd Soldier, trained up in Arms, and in the Field, One purposely pick'd out for the Battel; and as it oft falls out, enrag'd with Boldness, and fury of Mind; whereas our *Monk* was never brought up in such Broils, and Martial Encounters, but by his Trade of Life so abhorring from Blood, that happ'ly he cou'd scarce endure to see himself let Blood. *He* knew before both his Manner of Death, and Place of Burial; as that more like One swallowed up into the Bowels, then pressed down by the Fall of the Beast, he should be entomb'd in his own Spoils: But this Man was to look

look for both Death, and Tortures more bitter than Death, such as he could not dream of, and little doubted he to lie unburied; besides many other Points of Difference that are between them. And well known likewise is the Famous Story of the Holy Woman *Judith*, who to set free her own besieged City, and People of God, took in Hand an Enterprize (God doubtless directing her thereunto,) about the killing *Holofernes*, then General of the Enemies Forces, and in the End she did effect it. In which Attempt, altho' there be many and manifest Tokens of a Superior Direction; yet in the Death of this King, and Deliverance of the City of *Paris*, we may see far greater Arguments of God's Providence, in as much as in the Judgment of Man, it was more difficult and impossible than that: for that Holy Woman opened her Purpose to some of the Governors, and in their Presence, and by their Sufferance passed through both their Gates, and Guard of the City; so that she could be in no Danger of any Search, or Inquisition, which during the Time of Assault, is wont to be so streight, that scarce a Flye may pass by unexamined: but being amongst the Enemies, through
 whose

whose Tents, and several Wards, she must needs pass, after some Trial and Examination, for that she was a Woman, and had about her neither Letters nor Weapons, from whence might grow any Suspicion, and rendring very probable Reasons for her coming to the Camp, of her Flight, and Departure from her Country-Men, she was licens'd to pass without any Let; so that as well for those Causes, as for her Sex, and Excellent Beauty, she might be admitted into the Presence of so unchaste a Governor, upon whom being intoxicated with Wine, she might easily effect her Purpose. This did she: But Ours a Man of Holy Orders, did both Essay, and bring about a Work of more Weight, full of more Incumbrances, and wrapt in with so great Difficulties and Dangers on every side, as it could be accomplish'd by no Wisdom, nor Human Policy, neither by any other Means, but the manifest Appointment and Assistance of God. It was requisite that Letters of Commendation should be procured from them of the contrary Faction; it was necessary he should pass out by the Gate of the City which led unto the Enemies Camp, which doubtless, was so warded

in that Troublesome Time of the Siege, that nothing was unsuspected ; neither was any Man suffered to pass to and fro, but after a most strict Enquiry what Letters he conveyed, what News he carried, what Business, what Weapons he had. But he, (a wondrous Thing) passed thro' the Watches without Examination, and that with Letters of Credence to the Enemy, which if the Citizens had intercepted, without Reprieve, or further Judgment, he had surely died. This was an evident Argument of God's Providence : But a greater Wonder was, that the same Man soon after, without any Examination at all, should pass through the Enemies Camp ; likewise through the Centinels, and several Watches of the Soldiers, and through the Guard which was next the Body of the King ; and, in a word, thro' the Whole Army, which for the most Part, was made up of Hereticks, he himself being a Man of Holy Orders, and clad in a Fryar's Weed, which in the Eyes of such Men was so odious, that in the Places adjoyning to *Paris*, which a little before they had surprized, whatsoever Monks they took they either slaughtered,

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or else most cruelly treated. *Judith* was a Woman, therefore no whit hated, and yet often examined, neither carried she ought about her which might endanger her ; but this Man was a Monk, and therefore detested, and came very suspiciously with a Knife provided for the Feat ; and that not closed up in a Sheath, (which had been more excusable) but altogether naked, and hid in his Sleeve, which had they bolted out, there had been no way but present Execution. These are all such manifest Tokens of God's Special Providence, as no Exception can be taken against them, nor could it otherwise be, but that God even blinded the Eyes of the Enemies, lest they should descry him ; for as we said before, although some there are who unjustly ascribe those Things to Chance and Fortune, we cannot notwithstanding be perswaded to refer them to any Cause but to the Will of God ; nor truly should I otherwise think, but that I have subdued my Understanding to Obedience in Christ, who after so wonderful a Manner, provided both to set at Liberty the City of *Paris*, which then we understood to be many ways in great Perplexity and Distress ;

Distress ; as also to avenge the most heinous Misdeeds of the King, and to take him out of the World by so unhappy and reproachful a Death : And truly we did therefore with some Grief foretel, that it would in Time fall out that as he was the last of his House, so he was like to come to some strange and shameful End, which not only the Cardinals of *Joyeuse*, of *Lenencort* and *Paris*, but the Ambassador likewise, who then was *Lieger* with us, can well vouch I spake : For why, we call not the Dead, but Men alive to witness of our Words, which all of them full well remember. Notwithstanding howsoever, we are now forced to plead against this hapless King, we do in no wise touch the Kingdom and Royal State of *France*, which as we have heretofore, so still hereafter will we prosecute with all Fatherly Affection, and Honourable Regard : But this we have spoken of the King's Person only, whose Unfortunate End hath deprived him of all those Rites, which this Holy Seat, the Mother of all the Faithful, and especially of Christian Princes, is wont to perform to Emperors and Kings after

their Decease, which for him likewise we had solemnized, but that the Scripture in such a Case doth flatly forbid us. There is (saith St. *John*) *a Sin unto Death, I say not for that any Man shall pray*; which may be understood either of the Sin it self, as if he should say, for that Sin, or else for the Remission of that Sin, I will not that any Man should pray, because it is unpardonable; or that which sorteth to the same End, for that Man who committeth a Sin unto Death, I will not that any Man should pray; of which kind likewise our Saviour Christ in St. *Matthew*, makes mention, that, *To him which sinneth against the Holy Ghost, there is no Remission, either in this World, or in the World to come*; where he maketh Three Sorts of Sin, against the Father, against the Son, and against the Holy Ghost: The Two Former are not so Grievous, but Pardonable, but the Third is not to be forgiven. All which Difference (as the *Schoolmen* out of the Scriptures deliver it) ariseth out of the Diversity of the Properties which are severally ascribed to the several Persons of the Trinity: For although as there is the
same

same Effence, fo there is the same Power, Wisdom, and Goodness of all the Persons (as we learn out of the Creed of *Athanasius*, when he saith, the Father is Omnipotent, the Son Omnipotent, and the Holy Ghost Omnipotent); yet by the way of Attribution, to the Father is ascribed Power, to the Son Wisdom, and to the Holy Ghost Love; each whereof as they are called Properties, are so proper to every Person, as they cannot be put upon another; and by the contraries of these Properties, we come to know the Difference and Weight of Sin: The contrary of Power (which is the Attribute of the Father) is Weakness; so that whatsoever we commit through Infirmary and Weakness of our Nature, may be said to be committed against the Father. The contrary of Wisdom is Ignorance, through which when a Man offends, he is said to offend against the Son; so that those Sins which are committed either through Man's Frailty, or Ignorance, may easily obtain a Pardon. But the Third which is Love, the Property of the Holy Ghost, hath for his contrary Ingratitude, a most hateful

Sin, whereby it comes to pass that Man doth not acknowledge God's Love and Benefits towards him, but forgetteth, despiseth and groweth in hatred of them, and so at length becometh obstinate and impenitent; and this way Men offend more grievously and dangerously toward God, than by Ignorance and Infirmary; therefore these are called Sins against the Holy Ghost; which because they are not so often, and so easily forgiven, and not without a greater Measure of Grace, they are reckoned in a sort unpardonable; When as notwithstanding only by reason of Man's Impenitency, they are absolutely, and simply unpardonable; for whatsoever is committed in this Life, tho' it be against the Holy Ghost, yet by a timely Repentance it may be blotted out; but he that persevereth unto the End, leaveth no Place for Grace and Mercy; and for such an Offence, or for a Man so offending, that Apostle would not, that after his Death we should pray. And now for that unto our great Grief, we are given to understand, that the foresaid King
died

died thus Impenitent, as namely; amidst a Knot of Hereticks (for of such People he had mustered out an Army) and likewise for that upon his Death-Bed he bequeathed the Succession of his Kingdom to *Navarre*, a pronounced and excommunicate Heretick; and even at the last Point and Gasps, he conjured both him, and such like as were about him, to take Vengeance of those whom he suspected to be the Authors of his Death; for these and such like manifest Tokens of Impenitency, our Pleasure is, That there shall no Dead Man's Rites be solemnized for him, not for that we do in any sort prejudice the secret Judgment and Mercy of God toward him, who was able according to his good Pleasure, even at the very breathing out of his Soul, to turn his Heart, and to have Mercy upon him; but this we speak according to that which came into the outward Appearance. Our most bountiful Saviour, grant that others being admonish'd by this fearful Example of God's Justice, may return into the Way of Life; and that which he hath thus in Mercy begun,

let him in great Kindness continue and accomplish, as we hope he will, that we may yield unto him immortal Thanks for delivering his Church from so great Mischiefs and Dangers.

Number



Number V.

A Collection of some Popish Tenets and Positions, destructive of Society, and all the Good Ends of Government.

In Respect of Christian Charity.

I. **P**ROTESTANTES *Articulum omnino Titulum tenent Symboli Apostolici.* Andræas Jurgivicius, Lib. Tit. Evangel. Quinti Professores.

INSTITUI Protestantium Atheismos explicare, &c. Possevinus Jes. Libello de Atheismis Protest.

I. P R O T E -

1. PROTESTANTS believe not One Article of the Apostles Creed.

PROTESTANT Doctrines concerning CHRIST, are mere Atheisms.

Of Civil Society.

2. *HÆRETICIS licitum est, auferri quæ habent ; melius tamen est, quod Autoritate Judicis fiat.* Decretum Papale apud Grat. Caus. 15. 9. Glossa.

2. HERETICKS may lawfully be spoil'd of their Goods, (*i. e.* in any manner) tho' it be better, to be taken from them by Authority.

Where the Question is concerning Paying of Tythes , it is Resolved,

3. *NON est dubium, quin Populus Catholicus, jure possit Hæreticos Pastores Decimis defraudare.* Alanus Cardinalis.

3. THERE

3. THERE is no doubt, but *Catholic* Parishioners may lawfully defraud *Protestant* Ministers of their Tythes.

As to Trusts, and Contracts.

4. *IS apud quem Hæreticus aliquid deposuerit, non tenebitur post manifestam Hæresin rem depositam Illi reddere.* Simanch. Episc. Pacens. Institut. Cath. Tit. 46. Sect. 73.

NON tenetur reddere Rem verbis contractam. Tolletus Jes. Instruct. Sacerd. de Excom.

4. SUCH are not bound to Restore what they have been intrusted with by Hereticks ;

OR to Perform any Contract made with Such.

As to Wives.

5. *QUINETIAM Uxor Catholica Viro Hæretico Debitum reddere non tenetur.*

tur. Simancha Pacens. Epif. Instit. Greg. 13. dicatis, & ejusdem Jussu Romæ impressis.

5. W I V E S are not bound to render due Benevolence unto their Husbands, if Hereticks.

As to Parents and Children.

6. *PATER* qui *Filium* habet *Hæreticum*, qui *converti* non velit; Si *Pater* liber, & *sui juris* esset ad *disponendum* de *Bonis* suis ut vellet, tenetur *exhæreditare* *Filium* talem. Huc adjunge. *Parentes mortaliter peccant*, tradendo *Filias* *Matrimonium* *Hæreticis*. Card. Alanus.

SACERDOS in *Angliam* reversus, & *rogatus* de *Parentibus* qui sunt *Hæretici*; respondere possit, & *veraciter* negare eos sibi esse *Parentes*, intelligendo quales habere debet. Nam propter *Hæresin* *Patris*, *Filij* sunt *sui Juris*. Alanus Simanch. quo supra Tit. 46. Sect. 74.

6. A FATHER, who has a Son an Heretick, and will not be Converted; If the Father be free, and hath a Right of Disposing of his Goods as he pleases, he is obliged to Disinherit such a Son. And Parents commit Mortal Sin, by Giving their Daughters in Marriage to Hereticks.

A PRIEST returning into *England*, if his Father be a *Protestant*, he may deny him to be his Father: Meaning, that he is not such a one as he ought to acknowledge his Father. For by the Heresy of the Father, the Child is freed from all the Obligations of Natural Obedience.

As to Kindred.

7. *HÆRETICI Filij, vel Consanguinei non dicantur: Sed juxta Legem, Sit Manus tua super eos, ut fundas Sanguinem ipsorum. Apud Grat. Gloss. in Decret. Lib. 5. ex Decreto Greg. IX. Caus. 23. 9. 8. Cap. Legi.*

J U X T A Constitutiones Gregorij IX.
Hæreticus privatur omni Dominio Natu-
rali, Civili, Politico. Simancha, Instit.
 Tit. 46. Sect. 74.

S I unquam ad *Hæreticorum Partes de-*
flexero ; si Amicitiam, si Fædus, si Matri-
monium cum eis faxo, si Opem Fidemve
do ; si ave, si valedixero ; illa die ful-
mine ferito. Ludovicus d'Orleans, Part.
 29.

7. HERETICKS may not be term-
 ed either Children or Kindred ; but ac-
 cording to the Old Law, *Thy Hand shall*
be upon them, to Spill their Blood.

BY Pope Gregory the IXth's Con-
 stitutions, A Man by Herefy is depri-
 ved of all Jurisdiction, whether Natu-
 ral, Civil, or Politick.

IF ever I take Part, hold Friend-
 ship, enter into League, or join in Ma-
 trimony with Hereticks ; if ever I give
 Aid, or plight my Faith to them, or
 so much as observe the Common Forms
 of Salutation towards them ; then let God

confound me. *This was the Oath of the Leaguers in France.*

As to Officers and Soldiers.

8. *CUSTODES Arcium, & ceteri Vassalli, eadem Constitutione liberati sunt à Vinculo Sacramenti, quo Dominis Fidelitatem promiserant. Simancha Episc. quo supra Sect. 74.*

8. **KEEPERS** of **FORTS**, and all under their Command, are freed from the Oath of Fidelity to their Lords, if Hereticks.

As to Allegiance in General, the Resisting, and Deposition of, Princes.

9. *QUAM primum Reges Christiani facti sunt Heretici, protinus ejus subjecti ab eorum Dominio liberantur. Simancha Episc. Instit. Tit. 33. Sect. 11.*

9. As soon as a Christian King becomes an Heretick, his Subjects are forthwith freed from their Allegiance.

10. *DURANTE Excommunicatione qui obnoxii erant vinculo Fidelitatis vel Juramenti tali vinculo liberabuntur. Tolletus Card. Instruct. Sacerd. Lib. 1. Cap. 13.*

10. AS long as the Prince continues Excommunicate, the Subject is freed from the Obligation and Oath of Allegiance.

11. *NON videtur negandum esse posse, Romanum Pontificem, se & alios solvere à Jusjurandi Religione & Lege, modò justa causa subfit. Azorius Jesuita Instit. Mor. Cap. 15. S. Sexto quæritur.*

11. 'TIS not to be denied, but that the Pope upon just Cause, hath Power to absolve both himself, and all others, from the Religious and Legal Obligation of any Oath.

12. *POSTQUAM per Pontificem (nominatim) Excommunicatur, extunc Vasalli ab ejus Fidelitate demunciantur absolvi; & Terra ejus exponitur Catholicis occupanda; qui eam, exterminatis Hæreticis, absque ulla Contradictione possideant.*

Maf-

Maffovius Jurifconf. de Majeftate Milit.
Ecc. Par. 2. Lib. 4. de Imperiis Pag.
676.

12. AFTER a Prince is by Name Excommunicated by the Pope, his Subjects are freed from their Allegiance: His Country becomes the Right of *Catholicks*, who beyond all Contradiction (exterminating the Heretick Inhabitants) may poffefs it as their own.

13. *CUM* est Crimen notorium nulla est opus declaratione Sententiæ Excommunicationis. Panormitan Cap. cum in Homine extra de Judiciis.

NIMIRUM eatenus, ut subditi licité poffint tali Domino negare obfequium valent. Jef. Tom. 3. in Thom. difp. 1. q. 12. punct. 2. Pag. 463. S. Nunc.

13. IF his Herefy be publickly known, there needs no formal Sentence of Excommunication.

So that Subjects may lawfully deny him Obedience.

14. *IN* hoc Articulo sunt *Felinus* & *Cajetanus* & *Communior Sententia* apud *Discipulos D. Thomæ*; & probant, quia in hac causa adest semper voluntas interpretativa Pontificis, qui obtinet vim *Sententiæ* atque evidentiæ *Facti* habet vim *Sententiæ*. Bannes in q. 2. q. 12. Act 2. Conclus. 2.

HOC *Universa Theologorum* & *Jurifconsultorum Schola* tenent, & est certum, & de *Fide*. *Creswellus* *Jes.* in suo *Philopat.* Pag. 194.

14. OF this Opinion are *Felinus* and *Cajetan*, and all the Disciples of *St. Thomas* (*Aquinas*) because, in such a Case, the Pope's Will, which has the Force of a Formal Sentence; must be always understood ready to pronounce it, and the Evidence of the Crime; implies such a Sentence pronounced.

THIS is certain, and of Faith vouch'd by the Universal Consent of all the Schools of Law and Theology.

15. *PENES Romanos Pontifices semper fuit Potestas ad tollenda incommoda Ecclesiæ, & damna Animarum; Reges Reg-*
nis,

nis, & Imperatores Imperiis privandi.
Costerus. Jes. Apolog. pro. Part. 1. Enchi-
rid. Pag. 64.

*NON enim minus Autoritatis à Christo
collatum est Vicario suo, ad Ovium tutelam
& commodum quam à villico datur Merce-
nario, qui Pecora pascit. Ibid. Pag. 64.*

15. THE Power of Depriving Kings
of their Crowns, and Emperors of their
Dignities for the good of the Church
and Souls, was always peculiar to the Pope.

WHO hath no less Authority, as Christ's
Vicar over Christians, than the Shep-
herd hath over his Sheep.

16. *DEPOSITIO Imperatoris ex justa
Causa pertinet ad summum Pontificem :
Quia Imperator est tanquam Minister summi
Pontificis gladium Jurisdictionis temporalis
ad nutum suum Pontificis exercens. Molina
Jes. Tract. 2. de Justitia, disput. 29. Ad
secundum Pag. 149.*

16. THE Pope for just Cause can depose
the Emperor, because the Emperor is but
as the Pope's Minister, and is to use his
Temporal Sword only at his Beck.

17. *NON licet Christianis tolerare Regem Hæreticum, si conetur pertrahere subditos ad suam Hæresin.* Bellarminus Jes. Lib. 5. de Rom. Pont. Cap 6, 7, & 4.

SED debent subditi operam dare, ut in ejus locum alius quamprimum Surrogetur. Sanderus Theol. Professor de visib. Monarch. Lib. 2. Cap. 4. 7. Jus autem Pag. 70.

DEBENT illum, tanquam Christi Hostem ex Hominum Christianorum dominatu ejicere; quæ est Virorum Doctis. indubitata Sententia, Doctrinæ Apostolicæ conformis. Creswellus Jes. in suo Philopater. pag. 94.

17. *IT* is not lawful for Christians to tolerate any King who draweth his Subjects unto Heresy.

BUT Subjects ought to endeavour to set up another in his Place.

THEY ought to expel him his Kingdom, as the Enemy of Christ. This is the undoubted Judgment of the most Learned, and agreeable to Apostolical Truth.

18. *ETIAMSI Pontifex toleraret Regem Apostatam, tamen Respublica Christiana*

na possit illum pellere è Regno; quoniam Pontifex sine ratione permittit illum impunitum. Domin. Bannes in Tho. Secunda Secunda quæst. 12. Art. 2.

NEC jus hoc recuperabunt quamvis postea reconcilientur Ecclesiæ. Simancha Inst. Cath. Tit. 33. Sect 11.

18. **ALTHOUGH** the *Pope* should tolerate an Heretical King, yet may the Commonwealth remove him, because the Pope suffers him against Reason to remain unpunished.

NOR ought he to recover his Crown, although he should afterwards be reconciled to the Church.

Bulls issued out by several *Popes* against Princes, &c.

19. *NOS eos, qui Excommunicatis Fidelitate & Sacramento constricti sunt, Apostolica Authoritate Juramento absolvimus.* Gregor. 7. Pontifex apud Grat. Caus. 15. q. 6.

19. WE by our Apostolical Authority, do absolve all Subjects from their Oaths of Fealty, which they have sworn to Princes Excommunicate.

20. NOS Excommunicavimus universos Hæreticos ut absolutos se noverint omni Fidelitatis debito, qui iis juramento tenebantur ascripti. Greg. 9. Pont. Lib. 5. Decret. Tit. 7. Cap. 5. Glossa.

VOLUMUS & jubemus, &c. & Absolvimus Subditos vinculo Juramenti quo Regina Eliz. Conscripti tenebantur. Pius 5. Pontifex in Bulla.

WE Excommunicate all Heretick Princes, and Absolve their Subjects from their Oaths and Duties of Allegiance.

WE Absolve all Subjects of England from the Oaths they have taken to Elizabeth their Queen.

21. EO S omnes Catholicos peccare mortaliter qui Anglorum Castra contra Hugonem O Neal, sequuntur; nec posse eos æternam salutem consequi, nec ab illo Sacerdote à peccatis Absolvi, priusquam resipiscant,

ſiſcant, & Caſtra Anglorum deſerant.
Determinatio Salamancæ.

VOLUMUS & jubemus ut adverſus
Elizabetham Angliæ Reginam ſubditi Arma
capeſſant. Bulla Pii Quint. Pont. Max.

21. WHATSOEVER Catholicks ſhall not
 forſake the *Engliſh*, and follow *Hugh O*
Neale, do Sin mortally, and cannot ob-
 tain Life Everlaſting, nor be abſolv'd from
 their Sins by any Prieſt, except they re-
 pent and deſert.

WE Will and Command the Subjects of
England to take Arms againſt *Elizabeth*
 their Queen.

NO War can be lawfully denounc'd,
 or wag'd by the Queen (i. e. Queen *Eli-*
zabeth, ſhe being Excommunicated by
 Name) though otherwiſe in it ſelf it were
 moſt juſt, becauſe her Power is unlawful.
Letter from Cardinal Allen to Sir William
Stanley. p. 10.

ERRATA.

PAGE 3. l. 18. for *a profess'd Minorite*, read *profess'd a Minorite*.
 P. 12. l. 11. for *Priests*, r. *Briefs*. P. 14. l. 17. r. *Votatori*.
 l. 24. r. *Signior*. P. 15. l. 11. r. *Numerous*. P. 35. l. 6. for *Sapia*,
 r. *Saffia*. P. 36. l. 21. r. *Blasii*. P. 46. l. 14. dele *hung*. L. 18. dele
the Meaning of. P. 51. l. 15. for *Saints*, r. *Saint*. P. 54. l. 22. dele
plac'd on Eminences. P. 55. l. 3. dele —. L. 7. after *self* add (,) L. 18.
 dele *it self*. P. 56. l. 20. for *Poti*, r. *Poli*. L. 21. for *these*, r. *them*.
 P. 61. l. 18. r. *Votanti*. L. 22. r. *Votanti*. L. 23, 24. for *Alensor*, r. *a*
Censor. L. penult. r. *Tonacella*. P. 62. l. 2. for *Patro*, r. *Pietro*. L. 3. r.
Mitred. L. 4. after *Bishops*, add *the*. P. 63. l. 12. r. *delle*, r. *Corretore*, r. *delle*.
 L. 14. r. *delle*, r. *Confidenze*. L. 19. r. *Servi di*. P. 65. l. 10. dele — dele *be*.
 L. 11. dele *abovesaid*. L. 18. dele *again*. L. 23. for (.) make a (,) P. 66.
 l. 3. r. *Seleucia*. L. 5. for *Antiaco*, r. *Anziano*. L. 12. r. *creabuntur*. L. 19.
 r. *Votanti*. P. 67. l. 16. after *the*, add *Holy*. L. penult. r. *Institute*. P.
 68. l. 1. for *a*, r. *da*. P. 69. l. 11. for *and*, r. *or*. L. 14. r. *pronounced*.
 L. 17. r. *begun*. P. 70. l. 16. r. *orate*. P. 71. l. 24. after *and*, add
the. P. 72. l. 11. r. *preceded*. L. 20. for *waiting*, r. *walking*. L. 21.
 dele *also*. P. 75. l. 22. r. *Bernhardino*. P. 76. l. 11. r. *Diodato*. L. 13.
 r. *Francesca*. L. 26. r. *Riniero*. P. 77. l. 24. r. *Candido*. L. penult. r.
Tedeschi.





